WORLD CALL

DECEMBER, 1919

10 CENTS

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ARE YOU planning to include a number of WORLD CALL subscriptions in your "Christmas List"? A subscription for 1920 will bring a year of joy and blessing to the receiver. We will enter the subscription to begin with the January number. The one who is to receive the gift will get this number about Christmas day with a Christmas card bearing your name.

We hope you are planning for the canvass of every home in the church for WORLD CALL subscriptions at the same time you make the Every-Member Canvass for the budget of the church. WORLD CALL will bring to each member a monthly report of their missionary work. It will increase their missionary information and interest and certainly increase their giving. WORLD CALL is the United Budget at work. The best preparation for the Every-Member Canvass is in WORLD CALL. Write for sample copies and WORLD CALL subscription envelopes in time for your canvass.

If you do not receive your WORLD CALL by the tenth of the month, will you not let us know? We want to supply the missing number. We aim to have the magazine reach you by the twentieth of the preceding month, but delays sometimes come. We want to correct the mistake if it is in the mailing list and have you receive the next number on time.

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Those responsible for renewals should send in the list promptly. It is embarrassing to us to write a subscriber that his renewal has not been received and later find that it is being held until a list is completed.

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All subscriptions and remittances for same should be addressed to WORLD CALL, 222 Downey Avenue, Indianapolis, Indiana.

An Unfortunate Oversight

THROUGH an unfortunate oversight we failed to give the proper credit for three pictures appearing in the November WORLD CALL. The picture on page two is copyrighted by the International Film Service, New York; that on page 38 by the Publishers' Photo Service, New York. The picture on page 48 of that issue is used through the courtesy of the Methodist Board of Foreign Missions.

The Picture Opposite

THE Christ still receives the children, from whatever nation they come, and His most loyal and devoted agents in this gracious and universal ministry are the women of His Kingdom.

WORLD CALL

Continuing

MISSIONARY TIDINGS — AMERICAN HOME MISSIONARY
The MISSIONARY INTELLIGENCER — *The* CHRISTIAN PHILANTHROPIST
BUSINESS IN CHRISTIANITY

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SOUTH AMERICA
ENGLISH STATUTE MILES
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ECUADOR
PERU
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To inform those who are interested; to interest those who ought to be informed

World Call

DECEMBER, 1919

222 Downey Avenue, Indianapolis, Indiana

Woman, Behold, Thy Son!

ENTHRONED upon the cross the Son of God, by this word, did more than create a blessed relation between His mother and His most intimate disciple; He defined forever woman's regal place in the world. Whatever of social, industrial, political and ecclesiastical enfranchisement comes to woman is only to enable her better to fill her immemorial place, better to do her age-long work. That place is large enough to engross all her powers and claim all her time; that work is vital enough to bring her the highest honor.

At last the world is beginning to see that man and woman must be equal, their equality no less absolute because the two are essentially different. Their partnership in the task of life will be all the stronger, happier and more successful because neither is the same as the other. And, of course, as much harm would come from woman's trying to take man's place as from man's attempting to usurp the throne of woman.

The Primacy of the Home

Not woman and not man is the unit of society, but the home. And the home exists not for man nor for woman, nor for both, but for the child and for the stranger who is, by his needs, potentially a child. The model home of the Bible was not Abraham's or David's, nor Zebedee's or the home at Bethany, but the home of Jairus when it included father, mother, child, Jesus and the friends of Jesus.

The Church of Christ is not an assembly of individuals, but a glorious composite of many homes in one household of faith, and the progress of civilization must make the state grow more and more toward the ideal of the Church, by the life within and not by any compulsion from without. When once the primacy of the home is recognized, with the large truth that it does not exist for the factory and the farm, but they for it, the dignity and greatness of woman's work will begin to appear; and also its vital relation to every other worthy task and its outreach into apparently distant functions.

Steady and Inevitable Progress

Long ago it was tacitly agreed that woman should do practically all the teaching in the years of childhood and adolescence when the only real teaching is possible. By like inevitable common consent the hospital as well as the school is recognized as an extension of the home. Next comes the playground to perfect the work of home and school and prevent the necessity of so many hospitals. But shop and field are also places of education and of growth, and so woman must have a voice in their regulation. Therefore we have concluded at last that the mothering of the race, the making of fit homes and the rearing of Godlike men and women, cannot be done most successfully without women having the ballot. The Church should go ahead of the state in all human progress, the English-speaking states should lead all nations, and the Disciples of Christ, by the very nature of their plea, should lead all Christendom. In many respects we do not, but here we march among the foremost, and possibly, of the larger Christian bodies, lead the van.

Unique and Superb Organization of Women

The Christian Woman's Board of Missions is doubly unique in that it is not auxiliary to any general missionary board, in other words, subordinate to a "men's society," and from the first has covered the whole range of both American and foreign missions. With motherly impartiality it looks after the university student and the outcast Negro, the proud mountaineer and the despised Mexican, the haughty Argentine and the starving Hindoo. With housewifely efficiency and thoroughness it has organized, not only the women, but also the young women and the children, of every accessible local church, and made its system educational rather than promotional or emotional. With neighborly confidence it has made its organization completely democratic, articulating perfectly local society, state and national association.

The whole fellowship of Disciples of Christ and all the associated state and national boards and colleges have rejoiced to accord the Christian Woman's Board of Missions an equal place in the Men and Millions Movement and in the United Budget; and the Christian Woman's Board of Missions has graciously allowed all the rest equal standing in WORLD CALL. In this last year of separate offerings, whether made the first Sunday in December or through the Missionary Budget and the Every-Member Canvass, we will honor ourselves and our Lord by magnifying this equality.

Removing Limitations

As we come into the United Christian Missionary Society we will all rejoice both in the equal place that woman is to hold in all its operations and in the universal scope that it gives to her care and efforts. As a member of the church she has always concerned herself with helping the young church into a home of its own, with nurturing American as well as alien orphans, with honoring and cherishing our aged and disabled ministers and their widows and orphans, and with evangelizing Japan, Tibet and the Philippines as well as India, Africa and China; now she can make these and all other objects of her love the subjects of systematic study and organized endeavor. All are hers as she is Christ's.

"Behold, thy son!" "Behold, thy mother!"

These ministers at the Cincinnati Convention admit that they have enjoyed more than seventy years of this good life. Only three or four others were eligible. One of them was ill, and another had gone off to hold a protracted meeting. Left to right are—Virgil M. Gaines, S. M. Cook, W. T. Moore, J. D. Hamaker and Frank Talmage. —Photo by Neumann, Cincinnati.

The Spiritual Quality of Ministerial Relief

THE Church must seek every aid that makes for spiritual tone. The aim and standards of the material have a steadily swamping power so that life itself must be held in a spiritual atmosphere before the Church can be truly spiritual. Our order of services, our Lord's day devotions and the whole religious program will not be enough. Certain religious cults have sprung into being and power because of the reaction against our materialism. The world of suffering today tells of multiplied sacrifice to the god of greed.

Life is what the Church needs today more than all else. Once it is dedicated there will be drawn out the necessary resources. Why should we compel our ministers and missionaries to think so much in terms of living instead of a life. They have guaranteed to them in the very nature of their sacred task and of their God not only a decent but a generous support while at the task and also an adequate and honorable maintenance when their work is done.

In other lines where men give themselves to public service and forego the opportunities of gain, it is not thought of as charity when a pension is paid. No one thinks of charity when William H. Taft receives an annuity from the Carnegie estate. An officer in the United States army or navy retired on part pay does not have it occur to him or any one else that he receives charity.

Why then should the workers themselves or any one connected with the Church think of ministerial relief in terms of charity? We believe it contrary to Scripture and reason. Of all people who should be gratefully appreciated and honorably supported when work is done, the first are the spiritual leaders who have been the souls' eyes for the race in its dim groping the way up to God.

To exalt the minister and missionary is to help keep in supreme position the spiritual quality. The issue is many times greater than proper help for men and women worn out for God in the service of their fellows. It has to do with the whole philosophy of life. Shall we attempt the age-old farce of trying to "live by bread alone" in the face of the plain declaration of our Lord? We must hold those who lead us in the faith in such high respect that it will not only be a sacred duty but also a privilege of joy to minister to their needs in the aftertime of life. Paul, the aged and imprisoned, mentioned with pride those who ministered to his necessities. With such honorable mention they could well be proud. Then away from any sensitiveness or feeling that the help of the churches for the aged or disabled workers can in any sense be spoken of as charity. Such thinking is a device of Satan to cheat God's servants and saints out of their justly deserved due.

Christmas and Our Aged Ministers

CHRISTMAS is a time of cheer for all Christian people. To the aged and disabled ministers it is also a time of anxiety. The regular offerings of the churches are made on Christmas Sunday. Also the Bible schools are to use the "White Gifts for the King" service for their Christmas program.

Our aged brethren understand with deep appreciation the meaning of Christmas both to them and to the world. Since the churches have agreed that it is fitting to link together this season with Ministerial Relief many hearts are anxious as to how far the churches will remember the aged ministers and missionaries and their widows and children. If there is a ready and generous response then Christmas joy is extended through all the year for our aged saints. But if the brethren forget, then the anxiety gives way to a real fear that must be endured for another year. How tender and necessary is this ministry that supplies necessities and some comfort for these 225 homes to whom Christmas is a season of hope in a special sense.

The rate of payment for our relief roll begins the year at $55,000. We expect it to reach, and it will likely pass, $65,000 during the year, giving aid to 260 homes. Of this sum a good portion goes to the widows and orphans on the roll. We are asking the schools to take over as a special work their support for the year to the extent of $25,000.

Formerly this ministry of Relief constituted the whole responsibility of the Board of Ministerial Relief, but now with the inauguration of the Pension System the work has become a twofold task, requiring at the minimum, double the income. It is expected that during this year the Pension enrollment will reach 600 with $25,000 paid in dues. In order to increase the value of the certificates well beyond the present 40 per cent of the maximum, or $200 per year, there is asked $62,500 as a reserve from the churches. This with the relief roll payments and expense of operation make the budget of $136,324.92.

This amount only provides for the work on the conservative basis of actual needs as we have thought of them in the past. The maximum monthly payments should by all means be increased from $30 to $40. We cannot go on failing so far from meeting the necessities of our aged saints. Theirs has been a whole-hearted ministry. We dare not recognize it in a half-hearted way. Again, the budget should provide for reserves four times the amount of Pension dues so as to bring the value of the benefits up to the maximum.

Our practice has been to wait until our preachers and missionaries became aged or disabled and then see what we could do for them. Under the Pension System, which is based on thorough business principles, and in which the minister himself has a part, the day of need is anticipated with a modest provision. People are sure to grow old and die and many will be disabled. We submit that it is much finer Christian practice to provide for the needs of our workers before the time arrives. Therefore, the positive necessity of laying aside from the receipts the amount that will assure the maximum value in the Pension. It has much to do in assuring our present workers so they may stay at their task without anxiety for the morrow. It works tremendously for the benefit of the churches. Let them use the wisdom that will make the most of this benefit.

Christmas Sunday by common consent belongs to the old preacher. Every church should honor the ministry with which it has been blessed and led, by keeping faith with the promise, "We Will Not Forget." Churches are asked to come to the standard of six per cent on the minister's salary for the support of this work. Every Bible school should hallow its program by remembering with reverent recognition the appeal of our aged brethren of the ministry. All offerings count on the church budget.

The war appeals are out of the way. We trust no plague will interfere this year with an earnest observance by all our Bible schools. The time has come to take this appeal out of the commonplace and give it a position of dignity and meaning in the life of every church and school.

We have faith to believe that every church and every school will respond to the tender appeal of this sacred ministry if the ministers and officers of the churches and schools will give it the place it so well deserves in the affections of the people.

Ministerial Modesty

THIS may sound like an assumed phrase, but we know it is true to life. Many preachers hesitate to speak of the work of Ministerial Relief, fearing they will be accused of making a plea for themselves. Such a state of mind very clearly reveals a misunderstanding of the nature and genius of such a work and the minister's relation to it. Happily the instances are fewer as time goes on and the call of a great cause comes to be understood.

The unwillingness to speak comes from a feeling of ill deserved pity for the old preacher. With such an idea in mind it is a real embarrassment to advocate one of the most worthy and necessary causes in all our brotherhood. No such preacher can have a real message of leadership in this cause. Unless he speaks to his people with compelling power, better that he speak not at all. Enough injustice has been done without adding the insult of patronizing pity. A man may in cowardly weakness take refuge within his modesty, but let him understand that at the same time he shuts up the appeal of his aged brethren. His is the only voice they have, if he denies them they must continue to suffer in uncomplaining silence. He will forget himself as he voices the call of his brethren who have given their all for God and are now in need.

When the Christian leader speaks for our worn-out leaders the message takes him far out beyond the personal and becomes a call to God's people to remember those who have made them. The common understanding of gratitude and honor will make a challenge to move any church into action. The workers of yesterday are justly worthy of all and more than we can do for them or they have no claim on us at all. A cause so beautifully tender and compelling must be removed from the ordinary and neglectful thinking we have been guilty of giving it.

Some preachers hesitate to lead their churches out into the larger service of the White Cross Honor Roll, paying at least six per cent on the minister's salary, to this cause. Again the personal element crowds in on the man who has no real message on the subject. He is saved from such a fate, however, when he remembers that his relation through the Board of Ministerial Relief is with all the churches and the individual church broadens to the place of relation with all the ministry as it supports such a work. Once realized, the tragedy of the old preacher forgotten by his brethren will make a prophet's message to the church. Again, the assurance to the whole ministry forms such a fundamental argument for the welfare of the church that every man fit to preach must give it a clarion voice.

F. E. SMITH.

Mothers and Missions

By A. McLEAN

JACOB CHAMBERLAIN said that when he had, with his mother's and father's blessing, consecrated himself and was leaving for the field, he learned then for the first time, that his mother, as the first act after the birth of her eldest son, placed him before the Lord and vowed that he should, so far as her consecration and influence could go, be a foreign missionary. That mother was God's instrument in sending eleven of her sons and daughters, nephews and nieces, into the foreign field.

The prayer of Mrs. John Scudder was that all her children might become Christians and missionaries. "Every one of them, Lord, may they be not Christians only but missionaries—every one." Eight sons were sent to America to be educated. All returned to India as missionaries except one, and he died before finishing his college studies. Shortly before his death he wrote, "I hear the voice of my father and my brothers calling from my native land, 'Come over and help us,' and I must hasten to obey." Seven sons and two daughters and fifteen grandchildren found their way into the work in India.

Some mothers have consecrated their children to God before their birth for service in the foreign field. Mrs. Ewing did that, and Ella Ewing never thought of being anything but a missionary. So when she was graduated from Eureka College nothing was more natural than that she should volunteer for service in Africa.

If more mothers were willing and desirous that their children should become misisonaries, the need of suitable men and women would not be as great as it is. Dr. Earl Taylor has said that young people have told him that it would not be so hard to decide, if they did not know they would have to go out in spite of the tears and protests of their mothers. In the early years of the Church Missionary Society, ministers said they could not urge young people to become missionaries because their going out meant the breaking of their mother's hearts. Some mothers have told their children that they would rather see them dead and buried than to see them go as missionaries. The marvelous thing about this is that most of these mothers are Christian women.

During the war there was scarcely a home without its service flag, or a mother of men without her service pin. Mothers gave their sons joyously and proudly. A French peasant mother whose fifth son had made the supreme sacrifice said, "Dear God, would that I had five more sons to give for France." A father was telling the writer of the entrance of his two sons into the service of the nation. Both had defective eyesight and on their first examination were rejected. But they were determined to do their bit in some capacity. After several attempts they were given places in which they could serve effectively. The father spoke to the mother about their boys and asked her if she did not grieve over their going. She said she would grieve if they did not feel as they did, and if they did not go. The press told of fifty mothers holding a thanksgiving service for the honor of having given sons to the war.

Bishop Fallows has stated that mothers came to him with tears streaming down their faces, and begged him to have their sons exempted. He told them not to mourn; that being drafted was the best thing for the boys. It would give them a knowledge of men, self-reliance, and a passionate love of their country. He urged the mothers to take a broader view and, instead of thinking first of themselves, to think first of their country and its need. They went away far from being consoled, but later, one by one, they returned to thank him.

In like manner, mothers who gave their children as missionaries grieved at first. But as time went on and they came to understand what their children were doing for the enlightenment and redemption of humanity and for the glory of God, they were abundantly satisfied, and would not on any account, even if they could, recall their children from the field and from the glorious cause to which they had dedicated their lives.

Mahoba Orphanage Girls in Line for Church

Yes, and if You Lived in Tropical Jamaica, You too Would Want to Rest a Bit

Snap Shots from Christian Woman's Board of Missions

Jamaica

THE twelve months that closed on June 30, 1919, was a most abnormal period which left its impress on all. It should not occasion surprise if the ordinary and routine duties had been somewhat affected. Notwithstanding all these, however, from what is personally known of the details of efforts in different churches, it is evident that brethren are diligently and persistently giving themselves to upbuilding and strengthening the work of their respective spheres.

The year has been marked by quiet, systematic effort; nothing unusual has occurred, except insofar as large numbers of us were affected by the influenza pestilence. It must be a matter for special gratitude that the five ministers of our staff who were affected by the malady were all brought back to health and strength.

Last May the decision was arrived at that the funds already subscribed for an industrial school in Jamaica will be held in trust and the interest accruing therefrom will be utilized in training young people of our churches, who give promise of making good students and effective workers.

Our missionary force now in Jamaica numbers six, with seventeen helpers. We have twenty-two churches on the beautiful island with a membership of two thousand four hundred and twenty-seven. There were one hundred thirty-two baptisms during the year.

India

Missions in India are facing a crisis today. The war has had a large part in breaking down the isolation of this land. In the older days an orthodox Hindu might not travel outside his own country. Of course, the wealthy and educated folk long ago found ways of overcoming this restriction, and they have gone abroad for travel and for study in Europe and in America. And this has had its effect.

But now, because of the war, not only the educated few, but the common folk, too, have gone from villages all over the land. To Mesopotamia, to France, and to Palestine they have gone, and now they are returning with new ideas, and these new ideas are passed on to brothers and cousins in the most remote corners of the land, until things can never be the same again. When people the world over are seeking for a new and better order of things, it is not strange that the same condition of things prevails in India. The moment is alive with possibilities for good as well as evil. The Church of Christ must not fail India now.

Steady growth has marked the life of the churches in our various stations the past year. This growth has been in faith and zeal as well as in numbers. Self-reliance and an awareness of their responsibility in helping to win India for Christ have marked the year's life. In several of the churches special services were conducted in connection with the evangelistic cam-

Kindergarten Class, Mexican Institute, San Antonio, Texas.

paign. These meetings were marked by a deep interest. In all the stations the non-Christian women of the zenanas, and the Christian women of the community, have work carried on among them.

In every station influenza hindered the work. It was not until the new year that the Bible women were able to resume their work in town zenanas and in the villages. The scourge of the dread influenza had made many more ready to listen to the message of hope, because of the loss of a loved one. In other homes teachers were greeted with such words as "She who learned from you is a widow; why should she learn now?" In one such home, where a little girl had learned to read understandingly, the sad-faced widow whispered, "You may not come to teach, but give me books and I will read." The missionaries record many interesting experiences as they went in and out among the people. "Men who had been but a little while out of demon worship met death with a smile and with the whispered words, 'Jesus saves.' Women who were still so close to the past that they kept a line of ashes across the doorway to keep the evil spirits out, sobbed beside their dead, 'Jesus has taken him from his clay but to a home that will never break down—we shall see him again.'" They found that men and women were never so eager for the Word of God.

The tubercular sanitarium in Pendra Road is the only institution of the kind in all Central India. At the beginning of the year nineteen patients were in this hospital.

During the year twenty-five were received, and the same number returned to their homes after treatment. Many have been refused because of lack of accommodations. Patients have come from eight missions. Although the patients include Hindus and Mohammedans, as well as Christians, the relationships among them have been pleasant. Dr. Longdon, who is in charge, speaks with praise of the spirit of friendliness and helpfulness existing in the institution. Additional rooms have been added this year, thus bettering the comfort and welfare conditions of both patients and staff. During the influenza epidemic the sanitarium did not have a single case. Those in charge of this institution are looking forward to an enlarged work when the present buildings are finished and when a trained nurse becomes associated in the work.

According to our last statistical report, the India Mission of the Disciples of Christ has forty-five schools with about three thousand pupils. So much for statistics. The real work of these schools, the educating and training of a new Christian community, the infusion of Christian thought and ideals into the non-Christian community, the gradual uplift of all classes—these are things that cannot be tabulated. In spite of the epidemics of plague and influenza, our school work has not fallen behind that of last year. We have not a station now but that boasts a school of some sort, and several of our outstations have schools. The last "Quinquennial Report on the Progress of Education in India," which was published by the government at the end of 1918, shows that the great educational problem for India is to get better teachers. In face of this we are glad to report forty-one students in normal schools where we had only fifteen five years ago. More than half of these are in the Burgess Memorial school in Bilaspur. The proportion of Christian teachers is steadily increasing. We are laboring for a better class of preachers, too, and the curriculum of the Bible College is being enlarged, and two scholarships are to be established in the Ewing Christian College in Allahabad.

At the beginning of 1919 the Kulpahar Home had 64 women, 45 girls in the training department, and 38 babies. During November and December an unusually large number of women and babies were admitted until the Home had the largest family in its history. The war was partly responsible for this. There were fewer weddings than usual as many of the young men were in war service, mainly in the labor corps. Also some of the younger married men who joined the labor corps sent their wives and children to Kulpahar for safe keeping. During the month of December about 20 babies were admitted. Many of these were brought in in bad condition and some of them died. When children are four or five years old they are transferred to other institutions, the boys to Damoh and the girls to Mahoba. Many of the girls of the training school marry and some of the widows remarry.

Beautiful embroidery is made by the women in the Kulpahar home and the profits increase as the years go by. Three years ago a stamping room was built from these profits, and a new house of five rooms to accommodate additional women is now being built from the same source. Most of the women are self-supporting in this home.

Work Among Mexicans

Mexican Institute, San Antonio, Texas

Each passing year adds to the influence of the Mexican Institute, the "Friend of the People," as we call it here in San Antonio. The work has more than recovered from the depression caused by the absence of some of the workers during the war, and the long quarantines during the influenza epidemic. The year has been the most successful we have ever had.

The "Free Milk and Ice Station" and "Baby Health Center," supported by donations from the people of San Antonio and conducted under the auspices of the city health department for ten weeks during the hottest season, have saved the lives of many of our neighborhood babies. Dr. Berchelman, one of the city's physicians, kindly gave his services twice a week at the Health Center. Dr. Z. Fuller, father of Mary Elizabeth Fuller, recently appointed to Mexico, is now giving lectures twice a week on the care of babies, to the mothers and children who come for the milk. There are usually from sixty to

eighty present to hear these lectures, which are interpreted to them by one of our Mexican young men. On Sunday mornings these same mothers assent gladly when they are invited into the auditorium where a short service, consisting of hymns, Bible reading and exposition and prayer, is held for them before the hour of the regular Sunday school.

During the year we have had the usual Bible school on Sunday, a ten months' kindergarten, taught by Miss Hallie Lemon, for the very young children not yet admitted to the public school; a vacation school, with Bible reading classes for the older children, for six weeks; one student preachers' class; three small English classes; one typewriting and shorthand class; classes in music and athletics. We have had social affairs or literary programs each Tuesday or Saturday night, arranged to please our young people and to take the place of the dance hall. There have also been dozens of other small ways in which we have aided the neighborhood, such as maintaining a little branch post office, a public telephone, a reading room with dailies and magazines, both in Spanish and English; a small employment bureau, a charity center, and a "first aid" counsel office for individuals or families in trouble.

Mexican Christian Orphanage

The present orphanage enrollment is twenty-five, although thirty is the total number of girls assisted by orphanage funds during the year. Of the five not counted in the present regular enrollment is a working girl, whom we still continue to care for during her leisure hours, giving her a chance for both religious and secular instruction. She is a good girl, and has gratefully made use of the opportunities afforded her. Another of the five is Herminia Mendoza, a girl now eighteen years old, to whom we have given honorable dismissal from the orphanage family as now able to care for herself. We are sorry not to have continued her education beyond the first normal year; but four orphan brothers, one old enough to offer real support, and one very small, were all needing this sister to make a home for them. Herminia is the only evangelical Christian in that little home. She went to take up her new duties with the thought, "Perhaps I can convert my brothers." The other three children not now counted were three dear little cousins. The mother of one of these children was not the kind to be intrusted with her care. The mother of the two others died this spring. The grandmother had been ill and could not provide for these, together with her little grandsons. We took the girls, and they were cared for in the home of Professor and Mrs. Diaz for perhaps six weeks. Because of the immigration regulations we could not take them across into Eagle Pass. Little Angela, Carmen and Lucia enjoyed life in their new home. The grandmother has taken them back to share her poverty.

Of the twenty-five now enrolled, two are new this year—Cruz, who is living with Professor and Mrs. Diaz, and little Marta, who is with us in Eagle Pass. Seven-year-old Marta is from the State of San Luis Potosi. Left a complete orphan after the epidemic of influenza, she made her way north on a troop train. Alone, she crossed the international railroad bridge to Eagle Pass, and was brought to the orphanage from the office of the Mexican consul. Marta has responded so well to Christian care and her story is so remarkable that she seems almost like a call of God to us to our new place in the "heart of Mexico."

Two of our girls were baptized last spring. The girl living in Professor Diaz's home has already made the good confession. The only ones at the orphanage proper not yet received into the church are a little nine-year-old and our new little Marta. Two of our girls were in a normal school in Saltillo throughout the school year.

Mexico

It is not easy for the missionaries or for the board to leave the work in northern Mexico. Nothing but a profound conviction that the readjustments of responsibility among the evangelical forces will more rapidly and more surely bring to this republic at our south the open Bible and a knowledge of the Christ could induce us to make the change. God is witness for us that we believe it is His will that is guiding us.

The church buildings we own in northern Mexico we are leaving for the use of the congregations there. At Monterey we retain for the use of the congregation a well-located cottage, instead of retaining the use of the room in the school building as at first we planned.

We have sold to the Methodist South Boards the school building, our cottage and one vacant lot in Monterey, and the Institute building in Piedras Negras. We secure from them in San Luis Potosi, central Mexico, one church building and two school buildings.

As this report is written, we are in negotiations with the Presbyterian people for one large school property and one church building in Aguascalientes, and a second church building in San Luis Potosi. We hope, within the coming year, to have property for opening work in Zacatecas.

Our work among Mexicans in Texas will continue as before. The orphanage will be taken with us into central Mexico. There is no other Protestant orphanage in the Republic of Mexico. A number of our faithful Mexican evangelists and teachers will go into the new territory. From the beginning we shall carry a larger responsibility for Mexico's uplift than we have ever assumed before. The population is more dense in the new territory, and until our missionaries arrive on the field no missionary from this country will be working there

Mexican Christian Orphanage, Eagle Pass, Texas.

among almost a million and a half of people. We are hoping that within a month part of our force, at least, will be at the work there.

Porto Rico

The past year has been full of changes in Porto Rico as in all the world. The mobilization and training of the army continued with intensity until the signing of the armistice. Drives for Liberty loans, Red Cross, war service, conservation of food and all the little and big things connected with the war, were brought into Porto Rican life, thus binding the people of this island to our own nation and to the world as nothing had ever done before. In common with the rest of the world, Porto Rico had her scourge of influenza, and as an additional experience, the island was shaken by three earthquake shocks in October with almost daily tremblings for several weeks following. Our side of the island suffered much less than did the western and southern sides, but in all parts of the island the people were aroused to a sense of need and a crying out for Divine help in the midst of disaster. The coming of peace and the rapid demobilization of the troops seem to have brought a settling back to normal conditions, but we are sure that the new experiences of the war period will result in greater sympathy and a broader outlook.

The territory in which our Mission is at work contains about two hundred square miles. Bayamon with about 12,000 people and Guaynabo with about 600 are our only towns. Each of the other names of our churches or preaching points represents barrios or townships, and near each chapel we find a cross-road store or two. So dense is the population that one scarcely can realize that he is not in town everywhere he goes in Porto Rico.

Steady and aggressive work is going on, and the churches are developing in a very marked way in the matter of giving. Two of the churches under the ministry of a native pastor with only thirty members averaged $3.29 per member in giving last year. The banner church in this respect is the one at Lower Dejaos, which averaged $4.88 per member.

The Kentucky Home is the center from which radiate the wires to the twenty-two points of the rural district. The Ford of the superintendent rumbles out and in early and late, and he who guides the wheel around the curves holds in his head

This little five-year-old Porto Rican girl helped carry bricks to the masons who were building a fence about the church property. Although the workmen in charge ordered her to carry only two bricks, she always carried three for her load. These bricks weigh about seven pounds each.

and heart consecrated plans for the advancement of Christ's Kingdom. Much time is necessarily given to the repair and upkeep of the mission property. During the influenza, medicines for more than a thousand were sent out from this center and food and blankets appropriated by the government were distributed to the most needy.

In the whole field there have been one hundred and six baptisms during the year and the present membership is seven hundred and sixteen. There have been fifty-four weddings, several of which were an attempt to make legal family relations which had existed for years.

Mr. and Mrs. Wood, most efficient missionaries, were obliged to leave the field during the year on account of ill health, but Mr. and Mrs. Perry have gone to fill in the ranks.

Just like your own children—these South American girls. The story of Christ's love will put smiles on the faces and warmth in the hearts of children the world over.

South America

The evangelistic part of our work in the Argentine last year consisted of two organized churches with an aggregate membership of about a hundred; with three mission points where regular Sunday schools were conducted, and where preaching services were held twice per week. The enrollment in all five of the Sunday schools was about five hundred, while each Sunday school was showing a marked increase from month to month.

Our work was also most encouraging from the point of view of baptisms. In one week during the month of May, one church, which we call the "Italian Band" (the pastor and most of the members are Italians), baptized six. During the year which has just closed with the month of September, there must have been in the two organized churches a dozen or fifteen baptisms.

At the other three preaching points there are baptized believers, but we do not speak of them as churches since they have no official organization. Our two organized churches we call the Cramer Street Church, where we own a twenty thousand dollar property, and the Rivera Street Church, which we call the "Italian Band," or the Italian Church.

Our other three preaching points we call Colegiales, Villa Devoto and Avenue San Martin.

One feature of the growth of our work has been that of financial support. This has been noticeable, at least, among the brethren which we call our Italian Church. Last year they raised and expended on their work about twelve hundred pesos (about five hundred dollars United States money). This amount represented great sacrifice for fifty or sixty members, all of whom are very poor.

Our Boys' Seminary is the wonder and delight of all the Evangelical people who desire to see cooperation and good. We, the Disciples, have not been able to furnish our half of the expenses to the maintaining of it nor our half of the teaching staff, but have for two years received nearly half of the benefits, since our students (five and six) have constituted about half the entire number. Our young men who finish here, and whose last year consists, besides Bible training, of one year of logic and ethics, one year of psychology, one year of comparative religion, one year of sociology and a year of general science as their major subjects, are not as well prepared to preach the Gospel in this relatively high culture as we would like, but they are above the average.

El Colegio Americano is a unique school, since we are attempting to give everything from the kindergarten to entrance in college. At the beginning of the school year last March we had a hundred and thirty boys ranging from little tots to young men of twenty. We have outgrown our premises already. Between our people and the Methodists we own our property here, which is worth nearly $80,000. We are now sending from the United States some very capable young men and women out to this field and to Paraguay who are quite able to do what is expected of us as Disciples in the line of teaching. Heretofore we have been very short-handed in our teaching force.

Paraguay

Just at the opening of our past missionary year Mr. and Mrs. C. Manly Morton were on the way from Buenos Aires to Asuncion. It was a vast undertaking to be the pioneers in a field like that, but the responsibility was heroically borne. Their task the first year was to study the language, become acquainted with the people, establish contacts and form friendships. We believe they have succeeded in these undertakings.

Dr. W. E. Browning, educational secretary of the Christian forces in South America, has had a most unselfish and helpful interest in our undertakings in Argentina and in Paraguay. In August he went to Asuncion to help our missionaries in deciding on a site for our school work. He spent some time there and met many of the representative men of the city. He found them interested and friendly toward our project and in most cases eager for us to begin work. President Manuel Blanco, who had manifested a very special interest, died last June. No political disturbance followed and our friends believe that the present leaders will give their favor to our undertakings.

All will be glad to know what Dr. Browning says about our missionaries in this newest field of our endeavor. He writes:

"I think you should be very much gratified with your missionaries for they have done even more than could have been reasonably expected of them under the conditions in which they found themselves. Mr. Morton is carrying full work in the University and I noted the respect with which he is greeted by professors and students alike. The principal men about town know him and speak enthusiastically about him. Mrs. Morton has made her wee home a center for the members of the American colony, especially for a number of young men far from home and its influences, and the work she is doing for them is well worth while. A number of young Paraguayan women also frequent her home learning to cook. She is popular with all these people. The American Minister and wife are fond of Mr. and Mrs. Morton."

The property purchased for our school consists of two city blocks, about five and one-half acres. It cost $36,000. One block has on it a house and quite a number of fruit trees and a garden. The house may do to start a school in while we are in the process of building. We shall need a main school building at a cost of about $50,000 and two dormitories, each at a cost of $25,000. If possible one of the buildings should be built this year and the others as the needs demand.

A marvelous opportunity has come to the Disciples of Christ in Paraguay and the three provinces of the Argentine. The field is ours; it waits for the laborers.

Africa

We are almost appalled at the magnitude of the unfinished task here in Congo, but we realize that God is wonderfully blessing our efforts. The missionaries in general have been blessed with health, and the smiles of their children have helped all to bear many a heavy load. We feel deeply the loss of one of our staff, Mrs. L. F. Jaggard, who died of influenza while at home in America.

The industrial development of its colony is a matter of considerable interest to Belgium at the present time and its local administrative officers have had repeated conferences on these problems. Their problems are our problems also, and the welfare of this people and its fair contribution to the needs of the world are involved in the industrial question. There are no systematic efforts at education outside the Missions. The native lives the simple life indeed. He engages in work as suits his convenience, feels that he ought to be permitted to sit down when tired, to hunt or fish, or to visit his friends as the notion takes him. Therefore, when he engages himself to a foreign agency whose ends require systematic organization he does not readily submit to authority. He does not take kindly to working regular hours, every day, rain or shine.

Planting in straight lines, uniform spacing and regular plots are not parts of the native plan of agriculture. These simple things have to be patiently taught. Our tools are knives, hoes and spades, all too few in number, and we have been unable to get anything of this sort in the past two years. The setting of definite tasks to work to, and the recording of work done are important parts of our methods of instruction.

China

The Christian Woman's Board of Missions supports the girls' school work in Luchowfu, cooperates with the Foreign Christian Missionary Society in the work of Nantungchow district, and is one of the five cooperating boards conducting Ginling College, the only college for women in the Yangtze valley.

At Luchowfu the new school building, the Mr. and Mrs. Josiah Coe memorial, was completed in February. The equipment consists of the main school building, in one corner of which are rooms for the missionaries; dormitory, small home for science teacher, and gate house at entrance to the compound. The school building has five classrooms, including two large ones which can be thrown together for an assembly room; a guest room, library, office for teachers, one for missionaries, bookroom and two practice rooms, besides the living rooms for the missionaries. These are so arranged that they can easily be made into classrooms when the school grows large enough to need them. The dormitory contains dining room, kitchen, bath and laundry besides teachers' rooms and accommodations for thirty boarders. When more room is needed it can be enlarged. When we are able to put primary schools into our outstations the boarding department will build up more rapidly. The dedication was well attended, and afterward many guests came, from all over the city, to see the new school.

Nantungchow is a city and a district, the great new joint field of the Foreign Society and the Woman's Board. There are from four to six million people in it, and no other Protestant missionaries but ours. We can take this region for Christ if our people will it. The small force of five workers makes a good beginning, but others must be added.

Ginling College.—The union which made possible this college for women has been tested now for more than five years; first, in planning and organizing for the small beginnings made in 1915, and then in guiding the college through the time of steady growth to the maturity of this fourth year, when hopes begin to be realized and it is easier to have faith in the future. Those who have worked together through these years are sure of ultimate triumph.

All five of the cooperating missions are represented in the student body, which this year numbers fifty-two. The first year 9 were enrolled, the second year 17, the third year 36. A noticeable increase is seen in the number of preparatory schools from which the students come, from 16 to 21.

The college draws from a territory extending from Peking and Tientsin on the north, to Swatow and Amoy on the south, and from Shanghai to Changsha, including nine provinces. We draw from eleven Christian groups. Socially the college reaches into all classes. We have students whose humble origin is lost in a childhood which found them orphans in a mission school, and we have the niece of a former premier of the realm, and the granddaughter of a famous viceroy. We have ministers' daughters who know the life of a happy Christian home, and we have girls who stand alone in a proud old Confucian family—"The only member of my family who is a Christian," one of them reports. Sixty-four per cent come from Christian homes. Three of our new students are non-Christian. The one student who last year counted as non-Christian was baptized in June. Two students are Christians of the fourth generation; 16 are third generation; 16 are second generation and 15 are the first members of their families to call themselves followers of Jesus. All of these are Christians through the influence of our mission middle schools for girls. They will count in wide circles out of reach of the ordinary evangelistic work, and are our great opportunity for leavening the lump with the good leaven of the Kingdom.

On Sundays the college divides into four church groups, attending regularly the church which they have chosen to attend.

Students help in the work of five Sunday schools, one of them in the Government Orphanage, besides conducting the neighborhood Sunday school in the college.

A new missionary says: "If some of our fine young women who are teaching in America could walk down these streets

Congo Life, from a Pageant Given by Students of the College of Missions, Indianapolis

and then go into Emma Lyon's school and see what she is doing for just one little group of China's girlhood, they would throw up their jobs and rush over to help out here . . . . Say, but I'm glad I'm here! . . . There's going to be plenty of work to last a long lifetime."

College of Missions

During 1918-1919 the resident students numbered 47, a gain of 7 over the previous year. These 47 students represented 34 different educational institutions and 17 different states and countries. In addition to the regular students there were 41 electives, pursuing regular work in Butler College, but taking certain special courses in the College of Missions. The graduating class also was the largest in the history of the college. It included 23 members, all of whom had received definite appointment to service in the foreign fields; 5 to China, 2 to Africa, 2 to Tibet, 3 to Mexico, 4 to Paraguay, 1 to the Philippines, 2 to Argentina, 1 to India, 1 to Chile and 2 to Porto Rico. The outgoing class included 4 missionaries returning to the field; 1 to Japan, 2 to India and 1 for service among the Latin Americans in the United States.

Thus far the missionary candidates who have taken special preparation at the College of Missions, and who have received appointments under different boards to service in foreign fields number 93; in addition 38 missionaries on furlough from India, Japan, Arabia, Belgian Congo, Mexico, Porto Rico, Argentina and Turkey have been enrolled.

With the many fields opening everywhere, both at home and abroad, and the openness of mind of the people, partly the outgrowth of the war, and partly the result of growing intelligence, the demand for workers calls not only for increasing numbers, but for the best possible training.

Bible Chairs

This work is missionary in the truest and best sense. In the very nature of things, its influence reaches to the ends of the earth. Thirty-six countries of the world were represented in the student body here last year.

So far as known to us, practically the whole campus, faculty and students, have the most friendly and receptive attitude toward our work. There can be no doubt of its future success and enlargement provided it shall continue to be conducted on a broad and liberal and free, but uncompromisingly honest, sincere and frank basis. The truth that makes men large and free—such truth as we all believe Jesus Christ proclaimed—is what the virile and aspiring young people of today, in our colleges, are seeking with the whole heart and mind and soul and strength. The Bible Chair seeks, in all its work, to help in the search for life's truth in the place where, first of all, it is to be found—in the Bible, the Word of God.—*University of Michigan.*

After the first of the year the university rapidly got back to normal, the S. A. T. C. being disbanded and the influenza having spent its force. From then until the end of the year our work was the most satisfactory of any like period of our service here. We had four different classes in Comparative Religions, one in the Life and Teachings of Jesus, one in The Bible, and one in the Church and its Work. In these classes there were enrolled one hundred eighty-nine students.—*University of Kansas.*

Friends of the Bible Chair and of student work on a large scale, will be interested to know that this year three religious bodies here are starting Bible Chairs. They are: Christian Church (Non-Progressive), Methodists, and Baptists. The other three are: Presbyterian, Paulist Fathers (Roman Catholic), and our own. Undoubtedly, our work, among other

Prof. Arthur Braden and Students of the Christian Woman's Board of Missions Bible Chair at the University of Kansas

things, has been an example and stimulus to other religious bodies. For this we are truly grateful, for this school work is for all of us. Among these Bible Chair men there is a beautiful spirit of harmony and Christian friendship.

It will be a matter of unusual interest, too, to know that the relation of the Bible Chair work to the state university is much better understood and is most cordial.—*University of Texas.*

Never were the ideals of the Bible more necessary to the university men who are to shape the new world order. May such a year as the past, with its dread harvest of war and pestilence, never come to the world again.

The coming session is faced with prospects the best since the war broke in upon us several years ago.—*University of Virginia.*

Mountain Schools

After the loss of three months from the very heart of the year's work, on account of the influenza, teachers and students were overwhelmed by the bigness of the task in undertaking to complete the assigned work of the year, but yet all were courageous and ready for any sacrifice and for any possible effort in order that the work might be done. By eliminating all entertainments, the literary society programs, operetta and junior play at the close of the year; by extending the term three weeks in the spring and by most intensive work in the study hall and the classroom we were able to accomplish what seemed in the beginning of the term to be the impossible.

During the year the usual efforts along religious and moral lines were sustained and deep and permanent results were realized. The chapel services, the Bible school classes, the Christian Endeavor meetings and personal work with the individual student were the vital factors along this line. Sixteen students made the confession and were baptized.—*Morehead, Kentucky.*

Bible teaching continues to be a special feature of our work. Every student in the school must study and recite a Bible lesson every day. Every teacher teaches the Bible one period every day. Pupils coming to us as beginners, and remaining for graduation, receive instruction in the Bible one period per day for twelve years. Sunday school and church attendance are compulsory. The number brought to Christ during the session was nine.

The outstanding physical feature of the year, and the real joy of the year was our entrance into the new dormitory. For heat and light and ventilation and convenience of arrangement it cannot be excelled. It is lighted with electricity and heated with steam. It is isolated from the other buildings. The kitchen has concrete floor. The chimney is lined with vitrified tile, and the roofing is fireproof.

It is a source of increasing satisfaction that from year to year a larger percentage of our students start on the opening day in September and remain until the closing day in May.—*Hazel Green, Kentucky.*

We have a great school, but very inadequate equipment. We do not have enough dormitory room. Our school buildings do not meet the needs. At present we have no room for agriculture, and we could get a teacher furnished by the state, salary paid; we have no room for the shop, for manual arts, or for gymnasium and games. Friends, this is just thirty miles from the home of Alvin York, and there are fine men in this county. We need them to help us. They are true to law and will make leaders. They need education and training. It should be given. Here is a chance to make efforts count among a people that we can depend on in this country of ours. There are no strikes here, no infidelity here, no anarchy here, no disloyalty here. Educate these people and they will benefit the world. There should be no place in the world that would appeal to people like the mountains of the Appalachians.—*Livingston, Tennessee.*

Oriental Work on the Pacific Coast

The year just closed has been in many respects one of the best in the history of the work. Each mission has made commendable progress. The work being done is of a permanent kind, and the workers in each mission are striving constantly for the best things.

Japanese Christian Institute, Los Angeles.—T. Kawai, the

pastor, reports a membership of 162. Number of baptisms 7. The Sunday school has an enrollment of 95, and an average attendance of 86. The Gardena Sunday school has 59 enrolled and an average attendance of 47. The church and Sunday school raised for local expenses $1,148, and for missions and benevolences $189.25. Besides the work of the Institute, and outstations, Mr. Kawai has many calls on his time from his people in the city. He is doing a good work. J. Kokubun is pastor of the good Japanese church in San Bernardino.

Berkeley.—The church just recently secured the services of K. Unoura as pastor. He is a fine young man just out of college and is ambitious to do a great work in Berkeley. Many young men from Japan are coming to the United States every year for an education. A good many enter the state university at Berkeley. Here is a great field for service. He believes he can reach a large number of these young men for the Kingdom. He needs suitable equipment for such an undertaking. He is already shaping his plans to secure it, but he will need help outside of his own people. The church has a membership of 28. Over 75 per cent attend the prayer meeting, and a larger per cent attend church. The outlook is very hopeful.

Chinese Mission

Portland.—The work in Portland has made good progress during the year. Miss Emma Grundy of Modesto, California, came to the mission in January. She has made good, and is held in high esteem by the Chinese people, who have come to know and trust her. She is a hard worker, teaching nine and ten hours a day, and the mission is responding to her efforts.

San Francisco.—Chinese Christian Institute. A higher standard of work is winning its way, and the workers are trying hard to make things better all along the line. Lee Tong has just begun his work. For nearly two years the mission was without a pastor. Lew Ben was sick for nearly a year before he died, last December. His long sickness and finally his death were a great loss to the mission.

"We must do away with the vicious distinction made between Christian service and every-day life and we must let our young men see that every-day living in the spirit of Jesus is Christian living, that bearing the hard things for the maintenance of right standards in the world is Christian living, that the attitude we maintain in the church, in the business office, on the street, and everywhere, has to do with Christian living."—ROBERT W. GAMMON, in *Religious Education.*

Chinese Christian Institute, San Francisco

GUESS WHAT MAKES IT CHRISTMAS!

A MOTHER SAID TO HER CHILDREN,
WHEN THE EMBERS FLICKERED LOW,
YOU GUESS WHAT MAKES IT CHRISTMAS
AND I'LL ANSWER "YES" OR "NO"

CANDLES? DON'T MAKE IT XMAS!
HOLLYBERRY? NIL!
RIBBONS? NOT THE RAREST!
ICE CREAM? NEVER WILL!
SANTA? AN ALIAS!
TREE? NOT YET!
MISTLETOE? NOR GREENEST!
APPLE? NEEDN'T GET!
SOMETHING —

DEEP WITHIN YOU DEAR,
MONEY CANNOT BUY,
PRICELESS LITTLE BIT O' LOVE,
MAKES IT CHRISTMAS — TRY!

GUSTINE COURSON WEAVER

Happy and Wholesome Childhood in the Church's Home for Children

A New Appraisement of Human Life

By E. S. MUCKLEY

POSSIBLY no greater compensation has come out of the war than the new evaluation of human life. Never again will men place so low a value on the lives of each other. Never again can a man or group of men send their fellows to death by the millions for the safeguarding of his or their political positions and power. It may be attempted in the future by some who cannot or will not learn the lessons of the great war, but it can never again be done on so large a scale. For the peoples of the world have seen a new light.

And it is interesting to note the relation of this new revelation of the sacredness of human life to the teaching of Jesus. The world has been so slow to see, that even the most advanced of all the nations in its conception of the ethical principles of Christ has learned more through the war than it ever knew before of His ethical ideal. And it was founded, too, upon these principles and its fourteen component political parts were cemented together by them.

When in the greatest state document ever produced it was declared that life, liberty and the pursuit of happiness are the inalienable rights of every individual, the Colonial Congress was interpreting for the world in concrete act and example the three fundamental principles upon which Christ built his whole superstructure of ethics, philosophy, and religion.

He taught the sacredness of human life—"I am come that they may have life, and may have it abundantly." He taught the right of liberty—"If, therefore, the Son shall make you free ye shall be free indeed." And in prefacing the sermon on the mount with the Beatitudes, each of which could begin with "Happy" as well as "Blessed", he recognized the right of each to pursue happiness. Whether the framers and signers of the Declaration of Independence knew it or not, they laid a Christian foundation for our nation, the greatest exponent of the sacredness of human life, the greatest defender of human liberty, the greatest promoter of human happiness of all the nations.

Though we have much to learn we are learning rapidly how to appraise human life. We are rising rapidly these days from a purely physical to a spiritual plane of valuation.

Some thirty years ago our national government ordered the railroad companies to install air-brakes and automatic couplers on their freight trains as a protection to the life of employes. Five years passed and nothing was done. When brought up on the carpet and a reason demanded for the delay, some of the officials frankly confessed that it was cheaper to pay the small death claims than to install the new safety equipment. Killing a man was very much the same as killing a horse. But it is not so today. Human life has enhanced in value.

Miss Julia C. Lathrop of the Federal Children's Bureau went before the Appropriations Committee of the National Congress nearly ten years ago and asked for an appropriation of $164,000. She expressed a conviction, and backed it with an array of facts, that of the 300,000 babies that die annually in the United States, at least half could be saved by systematic education of the mothers of the country on the proper care of babies.

The department of Agriculture came before the same Committee showing the great economic loss due to hog cholera, and that with scientific precautions and a sufficient appropriation, hog cholera could be conquered.

The Committee appropriated $1,000,000 to save hogs and

$25,640 to save babies. Hogs won out big over babies. However, the House in Committee of the whole refused to be as economical as the Committee on appropriation and increased the amount to $139,000. Babies at least will be on a par with hogs after this.

In commenting on the above facts the Evening Telegram of Portland, Ore., said:

"It would be a most natural supposition that, given the case of conserving hogs and babies, the babies would have the best of it. It is a curious and almost unbelievable fact that Congress has recently dealt with just that situation and the hogs were given the best of it."

But that was before the Great War. Out of the great darkness of those war days we have emerged into a great light. As in that light we are discerning the sacredness of human life, that if life is held in contempt, liberty is denied and happiness lost.

The question of Jesus, "How much then is a man of more value than a sheep?" is demanding an answer in the light of the knowledge we have gained from the war. We cannot forget the ruthless slaughter of helpless old people, women and children, and the ten million soldiers that had to be sacrificed to the greed and ambition of kings. The nation will never again treat lightly any question involving human life. It will say in ringing tones that life must not be repressed but must have normal free expression. The church will take on an ever increasing task of service in giving the sick a chance to get well, the orphan child a chance to live its best life and the dependent aged a chance to walk the "westering" slope of life in peace and comfort.

The Disciples of Christ and the City

By KIRBY PAGE

THE city has always dominated civilization. It always will. The city of tomorrow will have a vastly greater influence than even the city of today.

In the United States there has been a steady increase in the ratio of urban population, as compared with the rural. Today almost half of the people in the United States live in cities, thirty-two per cent live in cities of more than 30,000, twenty-three per cent live in cities of more than 100,000 each.

During the decade from 1900 to 1910 the increase in urban population was thirty-five per cent, as compared with an increase of 11 per cent in rural population. There are many indications that this ratio of increase will be exceeded in the coming decades. It is not too much to believe that the phenomenal growth of Chicago, St. Louis, Detroit, Los Angeles and other cities will be duplicated many fold in this century.

It is a reasonable certainty that before the end of this century there will be more than 25 cities in the United States with over a million inhabitants each, and more than 200 cities with a population of over 100,000 each.

As goes the city, so goes the nation. This is becoming increasingly true. In finance, in commerce, in industry, in science, in education, in art, and in many other realms of life, the city is becoming increasingly dominant.

What are the Disciples of Christ doing in response to such a challenge? Here is a body of Christian people, a million and a half strong, ranking fifth in numerical strength, with a message and mission not excelled by any other religious body, strong in leadership and rich in worldly goods. What are the Disciples of Christ doing in the great cities of the United States?

The figures are that only one person out of every 200 in the 64 large cities of the country is a Disciple, while in 40 of these cities only one person out of every 700 is a Disciple. If this latter proportion were true of the entire country it would mean that there would be only seven or eight Disciples in a city of 5,000, or 45 or 50 Disciples in a county of 30,000.

There are 13 cities in the United States with a population of more than half a million each, with a total population of 18,313,420. In these 13 cities the total membership of the Disciples is about 38,000. That is, while about twelve per cent of the total population of the United States reside in these 13 cities, only a little more than two per cent of the million and a half Disciples in the United States are found in these 13 cities.

There are 12 cities in the United States with a population of from 300,000 to 500,000 each, with a total population of 4,616,000. In these 12 cities the total membership of the Disciples is 25,800.

There are 9 cities in the United States with a population of from 200,000 to 300,000 each, with a total population of 2,182,000, while the total membership of the Disciples in these cities is 24,200.

There are 33 cities in the United States with a population of from 100,000 to 200,000, with a total population of 4,373,000, while the total membership of the Disciples in these 33 cities is 34,200.

Thus there are 64 cities in the United States with a population of more than 100,000 each, with a total population of 25,000,000. In these 64 cities the total membership of the Disciples is about 120,000. Thus while twenty-three per cent of the entire population of the United States live in cities of more than 100,000, only eight per cent of the total membership of the Disciples live in these cities.

In only one city of the United States do the Disciples have a total membership of more than 11,000. In only 6 other cities is their total membership more than 5,000.

In one city of more than 400,000, in one city of more than 300,000, in one city of more than 250,000, in ten cities of more than 100,000, the Disciples do not have a single church. The total population of these thirteen cities in which there is not a single Disciples' church is 2,207,000.

In one city of more than three-quarters of a million, in two cities of more than 440,000, in three cities of more than 240,000, in five cities of more than 100,000, the membership of the Disciples is less than 500 in each city. The total population of these eleven cities is 3,195,000, while the total membership of the Disciples is 2,950.

In sixteen other cities of more than 100,000 each the membership of the Disciples is less than 2,000 each. The total population of these sixteen cities is 8,840,000, while the total membership of the Disciples is 17,652.

Thus in forty of the sixty-four cities with more than 100,000 the Disciples have a membership of less than 2,000 in each city. The total population of these forty cities is 14,727,000,

The Growth of the Cities

The first twenty cities of the United States at this time, according to the bureau's figures, are as follows:

Rank, City	1910	1919
1—New York	4,766,883	6,244,616
2—Chicago	2,185,282	3,059,396
3—Philadelphia	1,549,008	1,936,260
4—Cleveland	560,663	936,300
5—Detroit	465,766	936,300
6—Boston	670,585	830,625
7—Saint Louis	687,029	824,435
8—Baltimore	558,485	726,030
9—Pittsburgh	533,905	667,381
10—Los Angeles	319,198	574,556
11—San Francisco	416,912	555,882
12—Buffalo	423,715	516,932
13—Milwaukee	373,857	504,707
14—Cincinnati	363,591	472,668
15—New Orleans	339,075	440,797
16—Washington	331,069	430,390
17—Minneapolis	301,408	421,971
18—Newark, N. J.	347,469	416,963
19—Seattle	237,194	395,323
20—Rochester	218,149	349,038

An outstanding feature of the survey is the rapid growth of cities since 1910, much greater than during the 1900-1910 period. The industrial expansion, so marked in nearly every city, has attracted larger numbers than ever before from rural communities. The "war industries" alone brought thousands from country to city.

while the total membership of the Disciples in these cities is 20,600. Thus while thirteen and three-tenths per cent of the total population of the United States live in these forty cities, only one and three-tenths of the total membership of the Disciples in the United States reside therein.

That the Disciples of Christ are incomparably stronger in towns and small cities than in the great cities of the country may easily be seen from the following contrasts:

There is a city of 9,000 inhabitants in Ohio in which the Disciples have more members than in Greater New York City, with its more than six millions.

There is a county of 68,000 inhabitants in Illinois that has a greater number of Disciples than the neighboring city of Chicago, with its more than three millions.

There is a city of 3,900 inhabitants in Kentucky in which the Disciples have a greater membership than in Philadelphia, with its nearly two millions.

There is a county in Indiana with a population of 20,400 in which there are eight times as many Disciples as in the city of San Francisco, with its 555,882 inhabitants.

There is a county in Ohio with a population of 12,800 in which the membership of the Disciples is greater than in Boston, New Orleans, Minneapolis, Rochester and St. Paul combined, with their more than two millions.

There is a county in Missouri with a population of 30,000 in which there are twice as many Disciples as in the cities of Birmingham, Worcester, Bridgeport, Springfield and Salt Lake City combined, with their population of 708,000.

The membership of a single Disciples' church in an Ohio city of 70,000 is larger than the total membership of the Disciples in any one of 53 cities with a population of more than 100,000 each.

The failure of the Disciples is further shown if we consider the cities that are receiving the vast proportion of the immigrant population. The contribution of the Disciples toward the solving of the immigrant problem has been negligible.

There are 12 cities in the United States that have a foreign-born population of more than 100,000 each. In these 12 cities the total of foreign-born and children of foreign-born is about 9,400,000. In these 12 cities the total membership of the Disciples is about 29,000.

There are 13 other cities in the United States that have a population of foreign-born and children of foreign-born of more than 100,000 each, with a total for the 13 cities of about 1,900,000 foreign-born and children of foreign-born. The total membership of the Disciples in these 13 cities is about 19,000.

Thus there are 25 cities in the United States, each having a population of foreign-born and children of foreign-born of more than 100,000. The total number of foreign-born and children of foreign-born in these 25 cities is about 11,300,000, while the total membership of the Disciples in these 25 cities is about 48,000 (one out of every 235), and of these only an exceedingly small fraction comes from the immigrant groups.

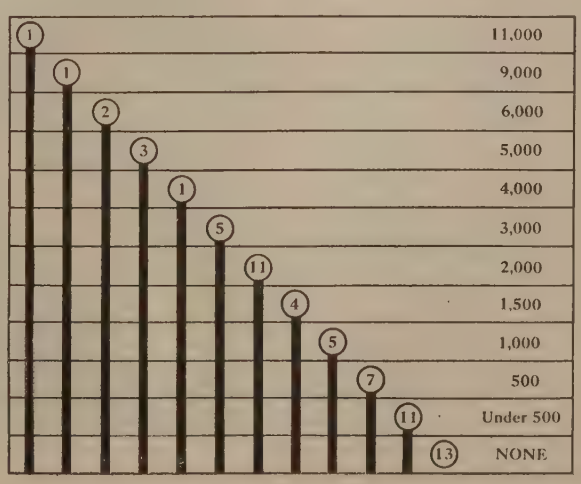
The Disciples must invest millions in the city where they have heretofore invested hundreds or thousands. The time has come when the large cities must be looked upon as the mission field as much as any foreign land. The small, struggling groups of Disciples in many of the great cities must be given outside assistance in their task of seeking to evangelize and Christianize their communities.

It takes very much more money to operate a church in a large city than in a small one. Land is much more expensive, rents are much higher, operating expenses are heavier. It is no longer sufficient (if ever it was) to erect a small frame structure in some corner of a great city and expect a little handful of members to struggle along until they are able to finance the erection of a better building.

Millions of dollars must be expended in erecting substantial and well equipped buildings, with adequate provisions for worship, religious education, recreation and all around community service. Such buildings cost money. They are worth it and are an incomparably better investment for the Kingdom.

Membership of Disciples of Christ

in the 64 Cities of the United States with Over 100,000 Population



Within the next decade the Disciples of Christ should, after having carefully surveyed the various cities of the country, expend several million dollars in erecting adequate community church buildings in well selected spots in all of the large cities of the country.

Greater than the need for more and better buildings is the demand for more men, deeply consecrated and well trained, who will devote their lives to the work of building up the kingdom in the great cities of the country. In many respects this city work is more difficult, less inviting and often produces less visible results than work in smaller places.

The supreme task before the people of the United States today is the Americanizing and, above all, the Christianizing of the great cities of the country. This is a missionary task of the first magnitude. It requires every dollar and every ounce of energy at the disposal of all the religious bodies combined. It calls for consecrated leadership and prayer of the intensest sort.

The Healing of India

By DR. MARY T. McGAVRAN

MEDICAL work has been carried on in the Damoh District by the Mission for twenty-three years. Among the activities of the medical force has been visits to villages near enough to Damoh City to be reached by horse or ox cart after a morning's work in the dispensary. Villages from five to ten miles away can be visited and several hours of good work done in an afternoon. During the past years a number of villages have been so visited, some irregularly and some every week during the camping season.

At Bansa, a town seven miles from Damoh, there is held a weekly bazar to which come the people—men, women and children—of a dozen villages to sell their grain, trade cattle, goats and horses, arrange marriages for their sons and daughters, buy necessary supplies from the merchants who have come on little knock-kneed ponies from Damoh or other large centers.

This kind of a bazar is held in many places all over the district, each one of them a splendid place to reach the people for both the preaching and medicines. At Bansa a crowd of six hundred people gather every Wednesday and it has been our custom to visit this bazar for many years. After the morning's work at the dispensary and hospital is over, the doctor and her assistants start to Bansa at about 1 p. m.

After being at home this last time on furlough, I wondered how I could stand it to ride out there, and to other villages for work, in an ox cart or horse tonga—such a waste of time and so tiring physically. But when I got back and realized that all our work is done at an ox cart rate, I felt less personally grieved but more anxious than ever over the waste in every one of our mission stations.

The equipment consists of one doctor with any other missionary who can be persuaded to go along; one Indian woman assistant and, much of the time, two men evangelists (Indian); a small tent which is pitched in the midst of the open square in the village where the bazar is being held; a baby organ or concertina when we can beg or borrow one or any thing else that will make a noise to attract people's attention; the large Sunday school pictures which you send us from time to time, we paste them on cloth, but they wear out in the course of years; a box of books and tracts which sell splendidly and a box of medicines.

DR. McGAVRAN
A native of West Virginia and a student of Hiram and Women's Medical College. She has been ministering in India for twenty-three years.

The making up of this box is an art—at first I took such a lot of things one couldn't possibly use along the roadside like that! Then some days the tooth forceps get left behind and some poor woman, who would have had her tooth drawn, hears all sorts of terrible things before the next bazar and goes on with a loose tooth for years. One day, just at the last minute "some one" took the lancet out and a poor man with a guinea worm came to have it operated upon. He came on into Damoh, but it must have been a very painful trip.

We have the tickets printed at the press in Jubbulpore. The text on one reads: "*Kynki Ishwar ne jagat ko aisa pyar kiya ki us ne apna aklouta putra diya ki jo koi us par bishwas kare so nash na hoy parantu anant jiwan pawe.*" Our message to the non-Christian world.

On the ticket is recorded the yearly number of the patient and for it she pays from one-half cent up! Only if she is too poor to have even pewter bracelets, we call her poor and give her the medicine free. The half cent fee makes the medicine worth something and the patient will not take it and throw it away. Of course, rich people pay for what they get just as they do at

Children of the Mission Dispensary, Damoh, India.

home, but so few are rich and so many millions are very poor. Just now the fairly well-to-do are poor with not enough to eat.

With the first song the early comers gather around in the shade in front of the dog tent to listen to the song—some twenty or thirty will be in this first group. Things are fairly quiet yet, and while the evangelist preaches, they listen, after which they tell their troubles and maybe a dozen take medicines. Very often Purdah women come in ox carts from beyond Bansa, then there is much fussing and arranging until, with faces well covered, they slip into the tent while the men turn their faces the other way.

You may wonder what can be done in a place like that with such a crowd all about, but there are many diseases which can be cured if they take their medicines regularly, every week. The people of this district suffer a great deal from malaria. Quinine, in some form in which they will take it, works miracles with the poor skeleton people who are the victims of malaria. More people die of it in India every year than of plague.

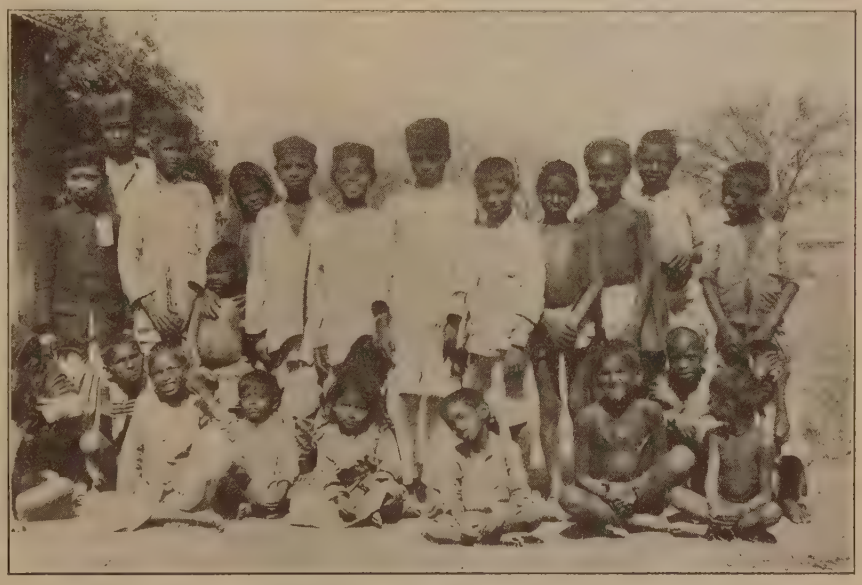
The blind are seen in every town and village. The great majority of eyes could be saved if the mothers only knew how, but they do such terrible things to the poor sore eyes in their ignorance and carelessness.

Sitting on a low stool, I grasp the baby's head between my knees and proceed in the way impressed so firmly upon my mind by Dr. Thorington at the Philadelphia Polyclinic back in the nineties. The roar of the hundreds of folks outside drowns the best cry it can put up. With the medicine I leave with the mother the child's eyes will, in nine cases out of ten, be well by the next Wednesday. Sometimes a tightly closed eye will open to show white scars, another blind person to be fed and clothed by others all his life. They suffer from many skin diseases and insect inhabitants, which make life a burden and, in some cases, cause death. Little babies die of itch; strong men are incapacitated for three or four months by guinea worm. One day a man came on the back of another man. He had been ill for months and all his courage was gone; the guinea worm had left an abscess which had to be opened. He said he could not bear to have it done, but a whiff of chloroform and it was done before he knew it.

There are sores to be dressed, wounds and burns to be advised about. Aside from these things, there are often women who would come to Damoh to the hospital, but they are afraid. They see us at Bansa and know that there is nothing to fear, so make arrangements to come in for treatment. One woman said: "I had been told many times to go to your hospital and you would cure me as you did a neighbor of mine, but whenever I planned to go, some one would tell me something and I would be afraid. Now I see you, I am not at all afraid. She asked me most minutely about my personal affairs and I had to switch her off onto my family, telling her I had a Bhai (brother), a Bhojai (brother's wife)—not much interest, two Bhatijis (nieces)—slightly more interest, and two Bhatijas (nephews).

I thought that would get her! I told her what lovely babies they had been and then her trouble came out all in a heap. She had had four and they had all died when they were born and life was hard for her. Of course the fault was all hers!

In a little time the crowd has grown and the tent is in the midst of a deafening buzz, each man or woman sitting on a small piece of cloth with his wares spread out on the ground before him. I have learned to do pretty well listening to hearts and lungs in spite of the noise. Last year when the influenza was bad, I was glad of the training, for I had to examine lungs in all sorts of places. I take the patient inside the tent and let her lie on the ground and forget the people outside



Another Group of Children at the Damoh Mission

one ply of tent cloth. The number of patients averages about seventy for each afternoon.

The evangelists take turns in preaching and Anugrah Bai and I give out the medicines. We are particularly anxious to get the children at Bansa and get the women to come in to Damoh for treatment.

After a visit to a village, I notice that people come to the hospital from the section. Sometimes a cart with half a dozen women in it will turn up and camp in the hospital compound while the lot are being treated.

One woman, Anna, has for years been subject to sudden illness. When she feels the trouble coming on she starts for the hospital on foot and in great distress and pain she walks the seven miles, dropping onto the floor exhausted when she arrives. She has done this four or five times a year for a long time. When I went on furlough and closed the hospital for a year and a half, she was much disturbed. She said: "Shall I just stay here and die?" On my first trip to Bansa after my return, she came saying she had not had the trouble once since I went home! She is an old woman of about seventy years. She fell at my feet saying: "Now if it comes, I will not be afraid."

Often men listen to the preaching and after the little service is over, stay to ask questions and buy books. When one of the preachers has tired his voice out, he will take a parcel of books and tracts and go about through the bazar selling them.

These meetings are repeated as long as we can stay. By sundown we are all tired out. It isn't easy to do the talking necessary for the medical part of the work in the midst of a crowd and it is harder on the preachers. Every one is utterly wearied. Then comes the jog-trot home in time for an eight o'clock dinner—for me! The others come an even slower way and are much later.

A Leper Who Comes to the Mission for treatment.

The leper whose picture appears here comes to the Mission Hospital in Damoh. He is one of the many lepers in the district. He lives in his own house with his people and goes about freely in the community. You will see that all of his fingers and toes are gone. He comes for a great ulcer on the back of his head.

After lepers have been in a home, they appreciate the care, good food and interest, and, in the Christian leper homes, they are the happiest of people, but he is afraid to go the long journey to the nearest asylum, nor does he want to be separated from his family and friends, so he stays on, suffering and poor—a burden to himself and his family—helpless until the end of life and hopeless forever.

A picture on the preceding page shows a group of children at the Mission dispensary in Damoh, C. P., India. I am sorry to have such a crowded group, but they were all there and they all wanted to have their picture taken. The little girl in the foreground, middle, is Anugrah Bai's child. Anugrah is my chief helper at the hospital. While I was home, she was out of work and had no salary—this after fifteen years of faithful service. She could have taken a position in another station, but wanted to stay here, so waited for me to come back again. As a matter of fact she did some well paying private practice, so wasn't so badly off.

Her children are in the Damoh schools. The laughing boy just above her is my man Friday. He goes to school part of the day and works for me the rest. One or two more are Christians and the rest Hindus and Mohammedans.

The picture also shows a group of patients on a regular dispensary day at the Damoh hospital. I am at one end and three of my assistants at the other. The average attendance the month Mr. Rice took this picture was eighty-eight a day. The tallest man is a Mohammedan. The man next to him on my side is a leper with no fingers or toes.

Chandarsa

Chandarsa is a doctor of the old type. He has been coming to the Mission hospital for many years. He is tall and dignified—unusually tall for an Indian, and says he was twenty-six years old at the time of the mutiny. I can hardly believe it, he is so strong and gets around over the country so well. The day his picture was taken he had walked in from his village, seven miles, and came up to the door of the hospital where Mr. Rice was taking pictures in the early forenoon, showing no signs of fatigue.

In a country where both men and women die comparatively young, this is unusual—eighty-eight years old and so young!

During the influenza, he was very ill, so ill indeed that they thought him dead and began to get the wood ready for his cremation. While in that state he had a vision in which he was informed that he would not die, but would recover and live for five years more.

He sat on the veranda the other day, hospitably dispensing betel nut to my assistants and me, and told us this. He said, laughingly: "Five years more of good life and then I will be old enough to go."

Once I had a patient with a wound i could not get to heal. After I had failed for a month, he persuaded her to let him try, and in three days she was practically well. When he told me why I did not cure her I felt so foolish. He very kindly said: "Miss Sahib Ji, there are some things you know and some things I know."

Today he brought me some seeds and seed pods. He tells me that if I grind them up together with one or two other things which I have in stock, the ointment will cure a very distressing skin disease which is common among my patients. Of course we will try it. Drugs are very expensive and I want to learn all I can about native medicines and use them whenever possible.

I think it would be a real misfortune, a misfortune of lasting consequence, if the missionary program of the world should be interrupted. I for one hope there will be no slackening or recession of any sort.—*Woodrow Wilson.*

Giving happiness to others is greater than gaining appreciation for self.—Lord Dunsany.

Our Colored People

By MRS. JOSEPHINE M. STEARNS

AMONG the Disciples of Christ in the United States are those belonging to about six hundred local congregations of colored people. The exact numbers of colored Disciples are not known, but are approximated at from fifteen to eighteen thousand. Our colored brethren are now well organized under their own State Missionary Societies and National Convention. Missionary women in these churches have long been cooperating in the work of the Christian Woman's Board of Missions. One hundred thirty-three local Woman's Missionary Societies are reported for the year just closed, while in eleven states regularly organized State Boards, auxiliary to the Christian Woman's Board of Missions, are directing development work among colored churches.

The first work of the Christian Woman's Board of Missions was for the colored people of Jamaica. Later when the work for Negroes in the United States, which had been undertaken by the American Christian Missionary Society, could no longer be carried by that society, the Christian Woman's Board of Missions accepted the obligation and opportunity.

There are approximately 12,000,000 descendants of the African race in the United States. It is estimated that about three in eleven of this population are Christians. A very great need exists for educational and Christian enterprise among them. Commendable effort is being made by the Christian Woman's Board of Missions to help in meeting this need. The work is being carried forward along educational, evangelistic and institutional lines. Schools have been established in Virginia, Mississippi, Alabama, Texas and Kentucky, combining grade and high school courses with industrial work and Christian training. Hundreds of boys and girls each year are enabled through these schools to reach up into purposeful and efficient life. A strong body, skilled hands, a trained mind, and a Christian heart are the ends sought for every pupil in every school.

In maintaining this work the Christian Woman's Board of Missions expended last year more than $109,600.

Southern Christian Institute

Located at Edwards, Mississippi, in the heart of the colored population of the South, this school is easily accessible to all of the Gulf States. The average attendance is about two hundred and twenty-five. Pupils come from every southern State, from several northern States, from the West Indies and from Africa. Three of Jacob Kenoly's boys have been here; two have graduated, and the third is almost through. The school has 1,265 acres of land with equipment worth about $175,000. A force of twenty-two teachers is maintained. Industrial and grade school work is offered for all and the Bible is taught daily. Music, academic, and college courses are open for all who are prepared to avail themselves of them.

Jarvis Christian Institute

This school was made possible through the gift of Major and Mrs. Jarvis of 450 acres of valuable land near Hawkins, in Wood county, Texas. A religious, industrial and literary school, established in 1914, with an initial enrollment of thirteen pupils, has annually outgrown its equipment until today the school enrolls 148 pupils. The farm here consists of 638 acres of good land with fine timber, with 60 acres cleared and under cultivation. A sawmill has made possible the erection of the twelve permanent and temporary buildings which now stand on the campus, including a large administration building with girls' hall combined, a boys' hall, community school, laundry, teacher's cottages, president's home, storehouse, shop, barn, etc. A force of sixteen teachers and supervisors are carrying forward the work.

Piedmont Christian Institute

This school, located at Martinsville, Virginia, began with one teacher and an enrollment of only seven pupils. In the midst of foes without and fears within, the school has steadily increased in influence and grown in efficiency until today there is an enrollment of 112 students, with a faculty of seven.

For this school, which is sadly lacking in buildings and equipment, a farm of 30 acres has recently been purchased and a new building is essential to the interests of the school.

Alabama Christian Institute

This school, located at Lum, Alabama, owns 65 acres of land. Here, as in all the schools operated by the Christian Woman's Board of Missions, the dignity of labor is taught in many lines of industrial training. Superintendents and faculties uniformly believe in the value of manual training as thoroughly as did their great leader, Booker T. Washington. The plant consists of a two-story school building, a boys' dormitory, a girls' dormitory, a barn, a laundry and a shop. The cattle and produce, which the farm makes possible, supply much of the provisions used, and make it possible, through the work required, for pupils to earn their way through school. The work is carried forward under eight teachers and instructors. Because of the migration of former patrons of the school, the attendance has not been increasing as formerly. A number of pupils walk four or five miles to school daily.

Central Christian Institute and Bible School

Central Christian Institute at Louisville, Kentucky, will provide a similar opportunity for young people from the States of Kentucky, Tennessee and Missouri, also States north of the Ohio River. It is hoped that this school may be equipped not only for grade and industrial work, but that high school, and perhaps college work, will also be offered. The distinctive service, however, to be rendered through Central Christian Institute will be the training of young men for the ministry. There is great and urgent need for evangelists and pastors for colored churches. Hundreds of congregations are pastorless and disintegrating, and this in face of the immeasurable need for restraining and Christian influence among Negroes, while many young men are being lost to the ministry for lack of the definite call and opportunity for necessary preparation.

A beautiful and fertile farm known as "Big Oaks" has recently been purchased as the future location for the school. This is a very desirable property of 125 acres, with a large dwelling house, which is admirably adapted for dormitory purposes, and a number of good outbuildings. The property lies on the trunk line of the Louisville & Nashville railroad, fourteen miles south of Louisville, at Huber Station. It is

Roustabouts Along a River Front
Without Church and School the Negro Is a Source of Misery to Himself and a Menace to Civilization.

hoped that during the current year sufficient funds can be secured to complete payments for the farm, to erect the school building and another dormitory, and to provide for equipment and faculty, that the school may be opened next September.

Flanner Social Settlement

Here social and institutional work is conducted by the Christian Woman's Board of Missions among the 40,000 Negro people of Indianapolis, Indiana. The plant consists of four good buildings on the corner of West and St. Clair Streets.

The activities conducted at Flanner House last year are as follows:

1. Employment bureau; 4,204 places supplied.
2. Day nursery. A total of 3,380 days' care of children.
3. Two friendly visitors for work among homes and families secured care or treatment for 800 sick and afflicted, while 272 cases of delinquency were given the needed attention and assistance, and hundreds of others received care, counsel, or comfort, 1,000 families interviewed.
4. Sewing school. Scores of girls are given training.
5. Community paper. This medium brings news, advice, instruction and uplift.
6. Sunday school, enrolling about 100 pupils.
7. Baby clinic. Free examination and advice for care of sick or delicate babies makes life and health possible to hundreds of little ones.
8. Branch library. Books from the city libraries are made available for all who can use them.
9. Reading and play rooms. These provide helpful recreation in place of street temptations.
10. Free baths help to bring health and cleanliness.
11. Playgrounds bring happiness and wholesome outdoor activity.
12. Tuberculosis prevention. 575 calls made, 151 cases assisted.
13. Miscellaneous activities; free counsel, literature distribution, Red Cross work, classes in nursing, canning and food demonstrations, community food club and small savings accounts carried are all helpful lines of service.

A force of nine workers is employed for the conduct of the various activities of Flanner House and Social Settlement.

Evangelistic Work

Many preachers and much money to support them, are needed to Christianize the millions of non-Christian Negroes in the United States, and much more to send the gospel into all the regions beyond. There are more than 600 Negro Churches of Christ in the United States, but probably two-thirds of them are pastorless, or have only irregular preaching, while many have been neglected so long that they have gone off into many kinds of error.

Appropriations in support of evangelistic work have been made through the years as funds and workers made possible. J. B. Lehman, who for thirty years with his good wife has separated himself for this unique service, is in general direction of Negro education and evangelism, under the Woman's Board. Some years ago the development of Sunday school work in colored churches was undertaken by our Bible School Board and Mr. Patrick Moss is the field superintendent.

Men's Bible Class, Mt. Sterling, Kentucky

With Church and School the Negro May Become a Factor in the Christianization of the World.

The Emergency Campaign

Since it was impossible to include Negro churches in the plans for the Men and Millions Campaign, and since there is such urgent need that colored churches of Disciples of Christ be stirred to zeal and activity, the Christian Woman's Board of Missions inaugurated in the spring of 1919 an Emergency Campaign to win full and generous cooperation on the part of our colored brethren in helping to meet the imperative demands for the strengthening of educational and evangelistic work among colored people. The definite objects of this Emergency Campaign were to cooperate with the Christian Woman's Board of Missions in helping to meet the present tragic emergencies in the missionary work of the world; in carrying out the plans for assisting the Washington congregation in their building enterprise; and to make possible the early establishment and opening of the Central Christian Institute and Bible School.

A series of Emergency Conferences were conducted at easily accessible centers for states having the largest number of churches. A team consisting of men and women who were prepared to bring the needed messages and methods for the campaign, conducted these conferences. Pastors of colored churches throughout the country, together with other leading workers, were brought to the conferences with expenses paid. This made it possible to carry the impulse of the Emergency Campaign to the entire membership of colored congregations throughout the country.

During the previous year the total in missionary offerings from all colored congregations was approximately $5,000. An aim of $20,000 was set for the Emergency Campaign. Following the Emergency Conferences, rallies were held in local churches and an Every Member Canvass was made, taking gifts and pledges for the objects of the Campaign.

Throughout the year the needs and plans for the Emergency Campaign were stressed in all colored state conventions and in the national convention held at Nashville in September.

At the national convention Preston Taylor of Nashville, who has given fifty years to the ministry, made a challenging gift of $1,000 for the work of the Campaign and offered his services in field work for the winning of large individual gifts and the stimulating of local churches through state campaigns.

His challenge was quickly accepted and at the request of the Christian Woman's Board of Missions the Second Church of Indianapolis, Indiana, offered the services of H. L. Herod, their pastor, for teamwork with Mr. Taylor in state Emergency Campaigns.

A brief time was given to work in Tennessee, resulting in more than $6,000 of cash and pledges. The Texas campaign immediately followed, with cash and pledges totaling more than $11,000. Pledges from other states are coming in generously. The team is now at work in Kentucky and the zeal and generosity of that state bid fair to rival the great attainments of the Texas campaign.

God cares equally for every race and every color and every capacity, and He lays it on each nation alike to make the most of itself and its resources in order that it may minister to the needs of all mankind and maintain the universal and impartial interests of justice and freedom and peace.—*Bishop Gore of Oxford.*

Conscripts of Conscience*

By CAROLINE ATWATER MASON

XII.

"YOU could not have done otherwise, Merle; it is the right thing, the only reconciling thing."

It was evening; the quiet room was dusky; the windows, opened wide, let in the fresh spring air. Mary Earle lay on a low divan; Kate Quimby, who had just spoken, sat beside her. They were, as they wished to be, alone.

"The only reconciling thing," Mary repeated the words softly, under her breath, then they were silent. She had returned at an early hour that morning to her post in the hospital; there she had remained within the shadow of death until at four o'clock Ilien's flickering breath was quenched. Now she had had time, at last, to speak with her good comrade Kate of that which had entered in to change her own outlook on life by way of Ilien's tragic defeat.

Kate broke the silence which followed the repetition of her own words, saying quietly.

"You cannot guess all that this means to me. Now, Merle, I have courage to tell you that my mind is made up to go to India, myself, next year, after I get my diploma."

"Can you be in earnest? It is so sudden—so startling, someway."

"Not as sudden as you think and it is your own doing, anyway, in part. But I can't say that any credit goes to you, Merle, on that account. I think, at the time, you had never thought of foreign missions except as something people's grandmothers occupied themselves with."

"I have certainly been innocent of any exalted designs in your direction," and Mary smiled a little. "Please disclose when and how I had this extraordinary influence upon you."

"You wrote me a long letter just after we came back from France; in it you described—pretty well, too, Merle—a 'furloughed saint' from India whom you met at a missionary meeting."

"I remember her perfectly; it would be impossible to forget her. Was I unconsciously sowing good seed then in my Katie's mind? I truly had never realized the situation myself at all until that day. It has worked in me ever since."

"Very well. Your missionary from India told of the closing of a woman's hospital over there, the only one in some wide region, for lack of doctors, and you said, 'For sweet mercy's sake, if they are going to open hospitals, why don't they see to it that they have doctors to run them?' Of course you brought yourself up standing as soon as you framed the question."

"Obviously if women don't volunteer as missionary physicians it would be difficult to obtain them, would it not?" interjected Mary.

"Now I have always read and heard more than you seem to know, about conditions in China and India; I had known some missionaries and yet,—really it seems all the less excusable—it had never once occurred to me as a possibility, until I read that letter of yours, Merle, that I could go myself."

"And you began to think about it then?"

"Rather casually at first. I can't say that I was keen about welcoming the notion, but the pressure of the awful lack of sane medical practice in India took possession of me."

"I remember, Kate, the day that Ilien was run down, when the girls were here chattering about what they should do after we graduate, where to settle, how to get their kites up and all that, that you said something about India."

"It was that night that I decided the question, while I was alone here. There was something so bizarre, positively, in sensible, intelligent, trained Christian women hunting everywhere for a place here at home to practice medicine where there were not too many rival doctors already on the spot, and utterly ignoring those vast, uncared-for populations in the Orient where they are so mortally needed. The lack of all human proportion in the situation, the sheer disregarding of Christ's will that His disciples go out to succor and redeem all nations smote full upon me. For is not the question for us, if we are Christian, not where we can gain most, but where we are needed most? It seemed perfectly clear to me, and the matter settled itself then and there. That is, supposing I am the kind of a girl they want."

"But Kate, why haven't you told me before?"

"How could I? Think what these weeks have been for you. And then, too, I couldn't dream that you would see it quite as I did. I dreaded trying to explain."

"You would. But do you see how with both of us we can find our way now to go on this strange, new adventure in Christ's name without much hesitation because of having once heard and answered marching orders, when we volunteered to go overseas? It simplifies. Really that was in many ways harder—it was surely harder for our families, there being actual personal peril for us to meet. The separation from home was as complete and bade fair to last as long, for you know we enlist for China or India only for a seven or even five-year term. But that appeal was hardly made before we volunteered to go. It was a matter of course.

"Oh, Merle, what if Christian men and women in this country some day respond to Christ's call to minister to the needs of the world like that; no heroics, just as a matter of course!"

Mary had left the divan. She stood now in the window, overlooking the sea of roofs, with lights everywhere like constellations seen through a delicate haze.

For a long time neither spoke. Then Mary said, musingly, coming back to the present,

"Tomorrow is another day, and on the third day Ilien will be buried. Then life begins again—but not life on the old terms. Ilien is not dead; it is for me to make her live on."

After another pause Kate said:

"You have had no time yet to let the Springfield people know, naturally."

"Not yet. That does not intimidate me. They will take it like the true souls they are, as they did before. But I have no end of things to think of, Kate."

"One of them is Constance Chilton. She is on your trail."

"Oh, dear! I had forgotten her existence."

"She has by no means forgotten yours. She was here today and wanted to come again tomorrow, but I put her off. She seems to have something serious on her mind."

"I suppose that is possible."

XIII.

May was nearly over and the splendor of June in the air. The annual meeting of an eminent medical association, convened for several days in New York, was nearing its close.

In the morning session of this, the last day of the conference,

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Mary Earle, coming into the hall alone, late, slipped unnoticed through a side entrance into a vacant seat. Miscellaneous business, she found, was the order of the hour. Mary felt a touch of disappointment that nothing of vital interest to her seemed to have place on the program. Her days were crowded now, graduation being near at hand; she had missed the earlier sessions and even now had come for personal rather than professional reasons.

Then her interest quickened, even her pulse, perhaps, for a member rose and made a distinctly enthusiastic little speech, close beside her. In this speech he declared that, inasmuch as one of their number had been signally honored recently, it was in order that an expression of congratulation be recorded. The speaker did not allude chiefly, he said, to the fact that Dr. Minot Balfrey had received the Medal of Honor from the United States Government, for distinguished service in the field in performance of aid to the wounded, but that he had been invited within a short time by the French Government to return to France in order to cooperate with eminent French surgeons in measures for treatment of bone tuberculosis, a serious feature of that disease now a dark menace to the French nation.

"How splendid!" thought Mary, feeling in her surprise at so much interesting news gladder than she had any "call" to, as the recommendation was put into effect. It was in fact in the hope of seeing Major Balfrey that she was here at the present moment, although not in the least for her own sake.

Then she heard the Major's own voice and realized that she had not come in vain. He could not engage, he said, in this work in France permanently, other matters making even stronger demands upon him, but it was his purpose to sail at once for France and give himself to this emergency work for a year at least.

As the Major stood to speak Mary saw him, his place being unexpectedly near her; she noted, as he turned in her direction the old, unchanging sadness in his eyes, the absence of all elation in his voice. In another moment she was surprised to see him start to leave the hall. Instantly she left also. Now was perhaps her only time, for she must see him as she had promised. What if it were in her power, this very day, to change that look in his eyes, to bring human hope and joy back into his life?

By fleetness of foot and by use of the side entrance Mary was able to intercept the Major as he left the building. Seeing her at his elbow, breathless and unwontedly excited, he exclaimed:

"What incomparable good fortune is this! Doctor Mary Earle actually running after me!"

"I haven't a doubt," Mary replied, walking on rapidly beside him, "that you are bent at this minute on doing your best to escape bores like me."

"I am certainly trying to escape the well-meant attentions of my brethren," was the rejoinder, "but as for bores like you—well, that's another story."

"You can't escape me anyway, so we won't waste time on that. I have an important reason for seeing you. Now, Major Balfrey, seriously, can you give me a few minutes in which we can talk quietly?"

"You speak, my dear young friend, like a reporter. I am now familiar with their method. There is nothing on earth I would rather do, believe me, but, Dr. Earle, to do it I must go on escaping! Medical men of all shades will be after me for pulls, to put it brutally; of course, for congratulations, too, all that sort of thing. To be quite clear, I am at this moment fleeing for my life. Can you hide me successfully? If you could arrange luncheon, for instance, in seclusion? If so I shall be only too happy to talk with you quietly for several hours." Laughing and still hurrying on, Mary considered. They had reached Broadway; clocks were striking a quarter to twelve.

"I can hide you!" she cried. "Follow me to a place of safety! Don't you feel as if we were in a movie?"

With this she led the way down a numbered street to a staircase, which they climbed, and which brought them to the entrance of a small and *recherche* tearoom.

"No one comes here at this time of day. You can breathe freely now, my friend."

Laughing merrily at their little byplay, they seated themselves at a small table in an airy alcove, ordered such luncheon as the place provided, thus initiating the threatened interview.

"First of all," Mary began, "you are not yet at the end of your troubles, Major Balfrey. You are now at my mercy. Have I thus far bored you with congratulations?"

"Indeed you have not"; the Major spoke with slight asperity. "I have felt your silence keenly."

"Not until half an hour ago have I heard a word of these honors which are falling thick and fast upon your head. Why have you not informed me of them?"

"There was something about it in the papers," he said, frowning.

"Do I have time to read the papers?" she cried. "Please realize that I am getting ready for graduation—it is only two weeks off."

"Ah, I see. Unluckily for myself I have never been able to devise measures by which I could gain personal admission to your presence, not having been invited to visit your house. You could hardly have looked for me to send you announcement—"

"Hardly!" Mary interrupted, then stretched out her hand, her face beaming with unfeigned pleasure. "I am perfectly delighted that you have received such recognition, Dr. Balfrey, that you are going in for such splendid service. My congratulations."

"My thanks—they are honest to match."

"When do you sail?"

"Day after tomorrow."

FROM the days of Christ until the present hour the sacred art of healing has been one of the most powerful means of winning an indifferent or openly hostile people to a recognition of the truth. The medical missionary preaches by the silent practice of his profession as powerfully and at times even more eloquently than does the clerical missionary speaking from the sacred desk. The medical missionary and his dispensary and hospital are not a by-product; they are among the most irresistible forces for the Christianization of the East.

* * * *

Medical missions have not lost in the least degree their original aim and purpose. They represent the compassionate Christ yearning over the suffering masses of His ignorant children, to whom He stretches out His hands in loving invitation. At the same time they are introducing among the people of the East a new profession, are making the modern medical school and hospital indigenous to the Orient, and are constructing barriers through which the epidemics and scourges that seem to breed in those countries may not break. This movement, steadily increasing in area and force, must eventuate even in the elimination of the breeding grounds themselves.—From *Human Progress Through Missions* by James L. Barton.

For a while their talk was of the work in France, the necessitous and dreadful conditions, the demand for reconstruction in the habits of life of the people, and the like, then of the Major's interesting prospect of collaboration with French surgeons. But at last, perceiving that he was not minded to hold the conversation overlong on himself, Mary, with a little toss of her head, declared that Major Balfrey was by no means to imagine that she envied him.

"I have honors and opportunities myself, if you please," was her challenge.

"I have not the slightest doubt of that," he answered; *"Cum laude* for your diploma—that goes without saying,—"

"Something better than that," Mary broke in, flushing high; "here it is," and, opening a small leather bag which lay beside her, she took out a letter and laid it before her companion.

"Am I to read it?" he asked gravely.

"You can, but I am afraid you are not interested enough for that. Simply, it is, in effect, my commission from our Mission Board to go out to China in September, there to engage as a Christian missionary in the practice of Christian medicine and surgery."

"My honors, so called, are small beside that, Dr. Earle," the Major said gently, handing her back the letter. "Perhaps only you and I, being together as we were in caring for Ilien Siu, can comprehend the full significance of this commission. I am glad your way to go to China is clear."

Mary's eyes gave her response.

"How about your family?" Major Balfrey asked, presently. "This must have a painful side for them, I am sure, as well as for you."

"They are made of the right stuff, if I do say so," Mary replied. "Of course, it is not precisely easy for any of us. I sent them word of my change of plan the week that Ilien died. The next morning I received a telegram from my really illustrious grandmother, a message of just two Latin words: *Nunc Dimittis.*"

"Now that was good, very good," responded Balfrey.

"My mother wired, too, saying that if I am to practice medicine she considers China preferable to America. That sounds as if she felt it better to have me out of sight. That really isn't her point of view; she meant exactly what she said. My brother wrote me a rather humorous letter, with a serious touch, though. The gist of it was if a good time of life is what you're after, stay here; if it's service of fellowmen, China is all right."

"Very well put, and true enough in a way," commented the Major thoughtfully, "but I haven't a doubt that a 'good time of life' would also be your portion, Mary Earle—if you'll excuse my leaving off the title this once—were you to be in Labrador or Madagascar or China. 'The mind is its own place.' Perhaps you have heard that mentioned before."

Mary smiled happily and turned to receive the maid entering at the moment with a tray containing enticing service of luncheon for two.

XIV.

The sun streamed through a row of pink and white tulips set in the alcove window; the white curtains billowed back and forth in the breeze; the fragrance of a jar of mignonette on the sill was wafted about the two who sat to break bread together as if they had been friends of long standing.

Uppermost in Mary's mind, however, was the sense that she really hardly knew this man facing her now at short range; that, like a craven coward, she shrank from intruding upon his personal life in pursuance of her commission. Moreover, the spur which her courage had received from the melancholy, never before absent from his eyes, failed her now. Something of buoyancy in his mood seemed to have touched even that haunting shadow; for the moment it had vanished. None the less, she had given her word to do this thing and must not falter.

"Major Balfrey, may I talk with you of my friend, Constance Chilton?" she began valiantly enough as she perceived the Major's interest in strawberries flagging.

Surprise was distinctly perceptible.

"Most certainly," was the answer; "but it is strange to find that you know each other."

"I met her on the *Cumberland* when we crossed, you know, or perhaps . . ."

"Yes, it is true. I did know later that she was on the ship, but not at the time. That was on the whole fortunate, perhaps."

In her heart Mary thanked the Major for this opening. Quickly she remarked.

"You will not, I am sure, take it ill of me if I am so bold as to let you know that Miss Chilton confided in me on shipboard the story of the very sad affair . . ." Mary hesitated, then advanced again to the attack, the Major showing no disposition to give further openings. "I was convinced of her very real distress of mind, Major Balfrey, and of the sincerity of her regard for you."

He bent his head in acknowledgement of her statement, a plait of perplexity between his brows, but he did not speak.

"Her sense of duty in severing your relations, however mistaken it may now seem, struck me as honest."

"I see," commented the Major dispassionately. "Miss Chilton is a very charming girl."

Some quality in this comment seemed to augur ill for Mary's errand. Goaded to action she plunged resolutely ahead.

"Yes, she is a charming girl, but she is also a brave girl, brave enough to dare to do the unusual—"

"Why is she not brave enough to speak for herself instead of laying upon you an uncongenial task?"

"I do not blame her for that, Major Balfrey. Any sensitive girl would shrink from herself approaching, in her own behalf, a man—"

"A man whom she had once promptly—released—so to speak, for reasons sufficiently obvious, no doubt. Yes, Mary Earle, I agree with you on that entirely, and we must not allow the charming Miss Chilton to approach such a *faux pas* by the twentieth part of one poor scruple."

Mary was silent in her turn. Obviously the initiative had passed to the Major. He did not appear to find it embarrassing.

"Let me help you. Miss Chilton has been, we will say, so brave, or so unusual, as to ask you to mediate between herself and me with a view to restored relations."

A pause, but no comment.

"But thus far you have not carried out her commission, have not stated her position, finding it not altogether easy. That is right. Now, I have known Miss Chilton longer than you have; probably I know the reactions of her temperament better. For her own sake you must refrain from performing her errand in order to save her from inevitable awkwardness. If Miss Chilton knew the future to which I stand committed she would necessarily have to beat a second retreat."

"But indeed, Major Balfrey, I think there you are mistaken. Although she did not mention it to me, I can see now, looking back at this last conversation with her, that Miss Chilton must have known then of your being called to go to France. I do not think that would cause her the slightest hesitation."

"Very true. How about China? I am going to China, Dr. Earle, when I have done a year's work in France."

Mary was blankly astonished.

"As an investigator?" she asked. "On the Rockefeller Foundation?"

"Not in the very least," was the quick response. "If they will take me I am to go out, just as you are going now, as a medical missionary. I have worked more or less among the Chinese in this city and have become strongly interested in them; have got a little hold on their language. There is real character foundation there to build upon. But China needs the Christian religion more than she needs modern medicine and that is a good deal to say. I should not care to go on a secular basis."

Before Major Balfrey had finished speaking Mary had definitely withdrawn Constance Chilton from the running. There was nothing more for her to say on that head. But a few words still belonged to the Major.

"And so we will save Miss Chilton from all further embarrassment by letting you report to her that you learned, before committing yourself in this regard, that I was pledged to go to China, after a year or so in France, as a missionary, and that learning this you felt it wiser not to proceed further. She will be very grateful to you. So shall I, Mary Earle. But I am grateful to you for very much higher service than this. Until I met you I did not quite know how divine a thing a woman may become when her life is inspired by the love of Christ."

As he spoke with solemnity she had not known in him hitherto, Minot Balfrey's face showed the reality of his homage.

"I have much to thank you for," he continued. "You have helped me to become, like yourself, a conscript of conscience. Surely if the war has taught us anything,—and if it has not, we are incapable of learning,—it is that life is given us not for self-gain, self-pleasing, self-ministration, but for service. The question for a mature, Christian man or woman becomes simply, where is the need greatest for the kind of service I can render?"

"And looking into this question you have found China the answer?" asked Mary, finding voice at length. "It might almost seem as if you ought to remain on in France, on this tuberculosis commission, you can do so much."

"There is, of course," he answered seriously, "a prodigious work to be done in France and I am glad to have a part if only a very small one, in that. It is possible I may find it best to remain beyond the year I have set for myself, but I think not."

"My heart aches for France."

"Yes, France appeals to us poignantly because we see her ravaged to the verge of apparent peril of sinking from a high plane of national life to a lower. This peril is not, I believe, a real one. France has wonderful resiliency, she will spring back to her proper level as tempered steel will spring after compression. The case is wholly different with China. There is a non-Christian nation which has never risen to a high plane of human life, but beholds it from afar and reaches out for it. The disaster, should the Church of Christ fail to go to her aid now and help her up to the higher plane, would be enormous."

"Yes, it would be too dreadful to think of," Mary echoed; then, with emotion, added, "How I wish Ilien could have known that you are to go and work among her people, Major Balfrey."

"She did know it."

Mary's joy and wonder did not need the words they could not find.

"Yes, in that hour I had with her, the evening before she died, you remember? I told Ilien that I had fully decided, soon or late, to go to China as a medical missionary."

"Was she able to speak? to make you know what it meant to her?"

For a moment Balfrey did not reply, then, with an irrepressible quiver in his voice he said very low:

"Her eyes said all . . . but after a little I heard the child murmur words of Scripture—brokenly—they were not easy to recognize, but in the end I divined them . . ." lower still his voice fell as he repeated, "*Except a corn of wheat fall into the ground and die, it abideth alone, but if it die, it bringeth forth much fruit.*"

When he spoke again the Major said in his wonted, matter-of-fact manner:

"When you think of it, if there had been no other reason, a man in my place could have done no less than volunteer for this service." Noting Mary's questioning glance, he added, "I shall always have the thought to carry with me that it was the shock of unexpectedly seeing my poor, shot-up countenance, after the long interval in which we had not met, which caused the accident to Ilien. Now I suppose it may be time to look at our watches."

Mary rose. The moment, surcharged with emotion, must, fortunately, be shaped by the outward conditions about them.

"Yes, you may have a few things to do, sailing day after tomorrow," she remarked, smiling faintly. "I shall not see you again," she added. They moved together to the door.

"No, not on this side. But in 1920 or '21, if I am in China, as I hope to be, then we shall meet there, is it not so?"

"China is a very large country, Major Balfrey."

"But that is unimportant. We shall meet, Mary, if you permit it. That is a privilege which only you could deny me."

The End.

The Unanswered Prayer

"LORD, who am I, that Thou shouldst call
Thy servant to a task so great—
Forgotten in my low estate,
I, void of wisdom, power, and all
The needs that on such service wait?

"The people know not who Thou art!
Thy would not heed my prayers or tears!
A fugitive full forty years,
Within the lonely desert's heart,
How could I move their hopes or fears?

"I am not eloquent! my speech
Is slow, my tongue is shorn of grace;
I dare not take the prophet's place,
Without the prophet's power to reach
The hearts of a despairing race.

"Send whom Thou wilt! All choice is Thine!
Thou canst fulfill Thy set decree
Through others hands more meet to be
Upborne in Thy so vast design!
But Lord, beseech Thee—send not me!"

Had Moses failed to go, had God
Granted his prayer, there would have been
For him no leadership to win—
No pillared fire, no magic rod;
No wonders in the land of Zin—

No smiting of the sea—no tears
Ecstatic shed on Sinai's steep—
No Nebo, with a God to keep
His burial! Only forty years
Of desert-watching with his sheep!

—*Margaret J. Preston.*

A Challenge from New Albany

THE church and Bible school of New Albany, Indiana, through the minister, H. G. Connelly, and the superintendent, Charles A. Ruhsenberger, issue a challenge to all schools to observe the White Gifts for the King service—A Tribute of Love—at Christmas. They issue the further challenge to be one of one hundred schools to give at least $100 each to Ministerial Relief. They plan to lead all schools with the largest offering.

There ought easily to be ninety-nine other schools which will take up the challenge on behalf of such a worthy cause, a number have already agreed to be counted in this 100 who will give at least $100 each.

"About five years ago the pastor of Central Christian Church delivered an address to the teachers' conference of the Sunday school upon the subject, 'The Evolution of Christmas Festivals and White Gifts for the King.' At this meeting it was decided to introduce the White Gifts for the King service at our next Christmas celebration. This was not undertaken, however, until the plan was thoroughly matured in the minds of the officers and teachers and through them made plain to the pupils. At least two months before the service there was placed in the hands of every teacher Phebe A. Curtis' 'White Gifts for the King.' The contents of this book being mastered by the teachers, it was then conveyed to the pupils. When the time approached for the service every pupil was thoroughly familiar with the story and had caught the spirit.

"The greatest care was exercised in the selection of committees on program and decorations. For much depends upon these two committees to create the proper setting and atmosphere so that every one present may catch the true spirit of the occasion.

"The effects of this service upon Central Christian Church, the Sunday school and the community have far surpassed our expectations. Five years ago we took the initiative, and today seventy-five per cent of the seventeen churches in our city have instituted this service. In our own church and school it has produced excellent results. It has deepened the spiritual life; it has created a profound sense of reverence; it has stimulated interest in every department of our church and school; it has increased our offerings for missions and benevolences many fold. Above all it has given to the Sunday school and church the proper conception of the birthday of our Lord.

"H. G. CONNELLY,
"*Minister.*"

The story as told by Harvey Peake, cartoonist for *Louisville Courier-Journal*, is as follows:

On the Sunday before Christmas the auditorium of Central Christian Church, at New Albany, Indiana, was crowded to the doors to see the annual White Gifts celebration, and it proved to be a wonderful service. It was the fourth yearly service of this character held by the Sunday school of the Central Church, and was by far the finest of them all. The auditorium was in semi-darkness, but the half-lights revealed wonderful decorations. Six white trellises had been built into the arches of the main auditorium, and into their lattice green cedar had been twined, while white stars of varying sizes peeped solemnly through the interstices. The chandeliers were draped in white and silver spiral strips, in imitation of the wonderful crystal decorations upon those of the palace of Versailles. The choir was hidden by a screen of cedar and upon the pulpit platform a white gate opened just in front of a wonderful electric cross, that was placed against a background of green cedar. Long streamers of white swung from the ceiling of the church to the various corners and everywhere the eye of the spectator turned there were masses of white, symbolizing the purpose of the occasion, the giving of self and substance to the King.

H. G. Connelly, New Albany, Indiana.

The greater part of the program was given in this semi-darkness and worked automatically. It consisted of Christmas hymns and carols, "The Story of the Other Wise Man" beautifully recited, and a brief exercise for children. All of this was in a rather subdued key and was given with great solemnity. At a given signal the huge electric cross, which up to this time had been dark, was lighted, and cast its mellow radiance over the entire auditorium.

Then the march of classes bearing gifts began, the primary and intermediate classes going first, the larger boys and girls next and the adults last. Each individual in the long procession laid a gift at the foot of the cross. Throughout this part of the service "The March of the Magic Kings" was played softly upon the organ.

At the end of the marching classes, and as a climax to the gift-bearing procession, four Boy Scouts bore the huge flag, that has occupied space back of the pulpit during the war period, and laid it upon the altar. Then two soldiers and two sailors took their places at each side, while an unseen elocutionist recited "In Flanders Fields." After this the father and mother of two boys still in France (representing the boys in service) carried the church service flag and laid it upon the larger flag. And last of all a beautiful girl, dressed as Peace, and bearing aloft a white dove, swept down the aisle and laid her offering with the others at the foot of the cross.

Then the full blaze of lights was turned on and the service closed with the singing of the consecration hymn, "I Gave My Life for Thee."

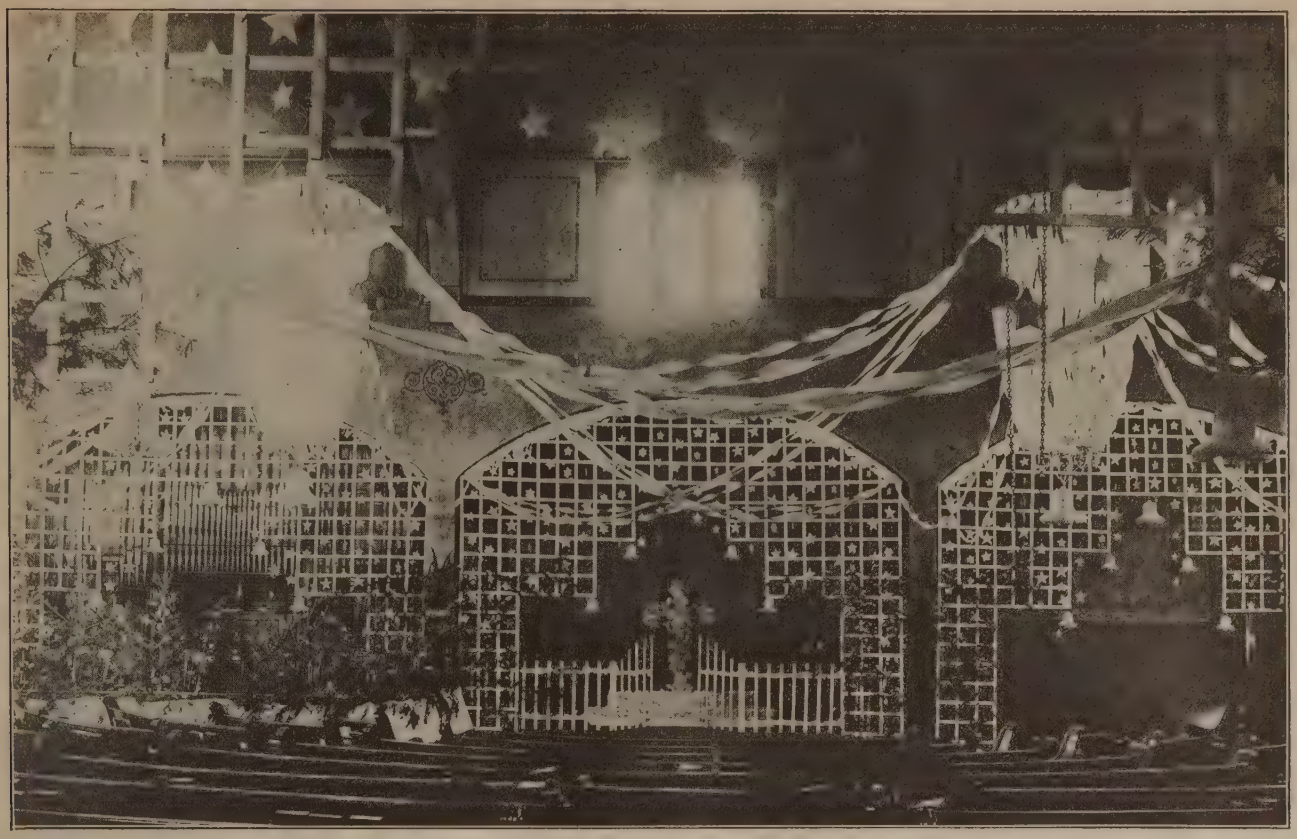
About two hundred fifty dollars was laid upon the altar besides other substantial gifts.

Greater interest than ever is shown in the White Gifts for the King Christmas service this year. Indications are that a large number of schools will use the beautiful exercise, "A Tribute of Love."

We are asking 1,000 schools to give $25,000 for ministerial relief. We believe that the support from the schools should be sufficient to meet all the payments for the year to the widows and orphans of our aged and disabled ministers and missionaries. The school at New Albany, Indiana, puts out the challenge to be one of 100 schools to give $100 or over and expects to lead all schools with the largest offering. Other schools have already accepted this challenge.

The White Gifts for the King is a beautiful service, easily adapted for use in any school. Wherever used after proper preparation it brings with it fresh spiritual values. The idea of the gift of self, service and substance is the new consecration taking the place of the old selfish exercise where everyone went to get something. Many churches have been greatly benefited by a new spiritual tone coming from this Christian festival observance. One minister says, "It has deepened the spiritual life; it has created a profound sense of reverence; it has increased the offerings for missions and benevolences many fold and, above all, it has given a proper conception of the birthday of our Lord."

The supplies are sent free to schools which send an offering to the Board of Ministerial Relief, 627 Lemcke Bldg., Indianapolis, Ind.



"White Gifts for the King" Decorations, Central Church, New Albany, Indiana

Foreign Survey Shows Gain for Christian Ideals

EARLY replies received to the questionnaire sent to missionaries throughout the world by the Interchurch World Movement show the same tendencies appearing in humanity in regions thousands of miles apart from each other. The answers show that Christianity is gaining ground faster than ever before, but at the same time indicate the great need for special efforts in the immediate future.

Coming first in importance as well as in the number of times named is the world-wide tendency of non-Christian religions to make themselves over according to Christian standards.

"Hinduism is honeycombed through and through with Christian teachings," writes J. H. Garden, member of the Methodist Episcopal South India Conference. "The rajahs are approximating Christian standards in their methods of government. Industrial and social conditions which were tolerated for hundreds of years have suddenly become immoral. Hindu preachers are laying great emphasis on 'the holiness of God,' something of which they had no conception before the coming of the missionary and which they are now attempting to read into the ancient Vedas. Even the Moslems, through sects of Babis and Bahais, are attempting to effect a compromise between Mohammedanism and Christianity."

Robert Maxwell, missionary at Gujranwala for the United Presbyterian Church, writes that the Hindus are forming Sunday schools for the teaching of Brahmanism, and are initiating Christian practices even further by the holding of daily chapel exercises in their schools and colleges.

Harris J. Steward of the Jhelum District, India, states that the new Almadiya sect, a branch of Mohammedanism, is decidedly Christian in its tendencies, while F. A. Kurtz, missionary for the American Baptist Foreign Missionary Society in the Kistna District, South India, declares that the Brahma-Samaj, a religious society of Hindus, is establishing schools among the outcastes in imitation of the Christians.

What Interchurch Means to the Sunday School

PROFESSOR W. S. Athearn, director of the American Religious Education Division of the survey conducted by the Interchurch World Movement of North America, defines the aim of the movement in this department as being to make the Church accountable for the moral and spiritual training of every child.

The Sunday school is to hold itself as much responsible for the development of character in America's children as the public school is responsible for their mental progress. This is a patriotic as well as a religious ideal.

"We look forward to the time when no child will grow up in America without being touched by spiritual ideals," says Dr. Athearn. "That does not mean proselyting. Our greatest interest will be centered on the large number of boys and girls who are receiving no moral or religious instruction whatsoever. To that end we are now starting a study of all our Sunday schools, in which commissioners of education, members of public school boards, college professors and other educational leaders are helping. We shall also seek means for a revival of spiritual education in the home."

These All Died in the Faith

Mrs. J. J. Haley, August 29, 1919; Santa Cruz, California.

Lovell B. Pickerill, September 18, 1919; De Land, Illinois. A retired minister.

Mrs. J. R. Stumpf, Indiana, Pennsylvania.

Mrs. Mary Dugan, August 21, 1919; Georgetown, Illinois. A charter member of the Woman's Missionary Society.

Mrs. Mary Davis, September 9, 1919; South Norfolk, Virginia.

Mrs. F. M. German, October 3, 1919; Bonham, Texas. A Life Member of the Woman's Missionary Society.

Mrs. Millie Frances Snoddy, September 23, 1919; secretary of the Woman's Missionary Society.

Francis Marion Rains, October 24, 1919; Norwood, Ohio. For twenty-six years an officer in the Foreign Christian Missionary Society.

Mrs. Lovina Patterson, July 9, 1919; Brewerton, New York.

Mrs. Martha E. Moseley, Kinston, North Carolina.

Mrs. Elsie Gale, November 1, 1919; Brewerton, New York.

A Pilgrimage in Search of Faith

By EVA RYERSON LUDGATE

MR. H. G. Wells recently said, "While we have been talking of the decline of faith, faith has so grown as to burst all its ancient formulas; while we have talked of decadence and materialism, 'a new spirit has been born under our very eyes.'"

While we in America have been trembling because we have failed to see the hand of God in the great war, and have feared lest we should lose our faith, the Protestants in the devastated north of France and in Belgium have come out of this war that has caused them the loss of their sons, the destruction of their homes and unspeakable physical anguish, with a faith in God that is so bright that it makes our faith look like a little candle shining in the light of the noonday sun.

One day last January a friend of mine who is the editor of one of our largest magazines, called me into her office. Pointing to a huge pile of letters, she said: "These letters are from men and women who during this war have lost their faith in God. Some of them have lost their sons, others have heard that their boys are desperately wounded, and instead of turning to their pastors they have turned to me, the editor of a secular magazine, for help. I understand that you are going to visit the devastated homes in the north of France. Will you find out for me what the effect of the war has been upon the faith of those who have suffered most?"

I was fortunate in having as my friend and traveling companion Mrs. H. Roswell Bates of New York City. We agreed from the start that we would not consider this a sightseeing trip, but that rather we would always bear in mind that we were going on a pilgrimage in search of faith. I remember on one occasion, when we became intensely interested in visiting the battlefields of France, Mrs. Bates said, "We must be careful that we do not forget our special mission."

When we arrived in Paris we presented our letters of introduction from Dr. Macfarland, general secretary of the Federal Council of the Churches of Christ in America, to Dr. Monod, who is the general secretary of the French and Belgian Protestant relief work. We also called upon the French high commission, and it was through the courtesy of the French government that we were able to travel in a French military car through the north of France.

When we arrived in Lille we found the roads black with refugees who were returning to their homes. Not only were the men and women bent under burdens which it seemed must be impossible for them to carry, but the little children, some of them not more than four years of age, had bundles tied to their backs and their arms were filled with their pathetic little treasures.

I found to my surprise that the Protestant church in Lille would seat over one thousand people. The pastor, Rev. Pierre Bosc, assured me that before the war it was always filled. "During the war," he said, "the Germans occupied Lille for four years, and as they were most of them Lutherans, they worshipped in our church. After the Germans had held their service we were permitted to hold ours. It was a great cross to have to worship after them as they were far from clean." He showed me the pipe organ, which had been the great pride of his congregation. The Germans had taken the pipes and melted them to make bullets. After using the organ for four years, when the Germans were forced to leave Lille, an officer ordered a soldier to put the organ out of commission, which was done with German thoroughness.

When in 1914 the Protestant people of Lille heard that the Germans were coming they ran to the church with their silver and copper and placed them inside of the pews, which were built in box shape. The Germans made a very thorough search for the silver and copper and at last had to give up. "Imagine our delight," said Pastor Bosc, "as we thought of them worshipping in our church and sitting on the very pews which held the treasure which they so much desired."

"The darkest day in all the war," continued Pastor Bosc, "was the day when all the girls over 14 years of age were deported from Lille. Never shall I forget my anguish of heart as I saw girls of my own Sunday school who were all of gentle breeding being driven down the road like cattle. I thought I should go mad. I implored the military authorities to stop it, but I could do nothing."

Pastor Bosc has written a remarkable story of the German invasion of Lille. He kept two copies of his manuscript. One was hidden in the organ in his house, the other was hidden in the canopy which hung over his pulpit. The Germans found out he was writing this book and for four hours they searched his house. "During this time," said Pastor Bosc, "I calmly walked up and down the floor, watching them and knowing that if they found it, I would be shot. But," he said, with a laugh, "my death would not have hindered the publication of my story of the wrongs of Lille, for my faithful sexton knew where the second manuscript was hidden and had agreed to have it published if I were killed."

As I looked at the strong, calm face of Pastor Bosc I did not wonder that with such a courageous pastor the Protestants of Lille had not lost their courage. When I asked him how the war had affected the faith of his people he said, "The allied victory is the vindication of our faith. We never lost hope for one moment because we knew that God was on our side, that right must triumph. Why," he said, "it was our faith that kept us alive. It was our faith which kept us from losing our reason, and," he added, "our faith in God is today stronger than ever. *His mercy never fails.*"

We were very tired of body and sad of heart when we arrived at St. Quentin. All day long we had driven along the western front, crossing the Hindenburg line. We had seen the battlefields as they were left when the armistice was signed. As far as the eye could reach were trenches, barb wire, miles of munitions, broken aeroplanes, tanks, and thousands of German and English helmets. The only living creatures which we passed were the Manchurian coolies, who were beginning to clean up the debris. These men, most of them over six feet tall, crowded around our car whenever we stopped and would burst out into the wildest laughter as they commented on our clothes. It was evident that they had not seen white women in that region before. As we drove on the air was filled with the wierd sound of their singing. It seemed to me that I must be living in a terrible nightmare, that these strange scenes and sounds could not possibly be real.

As we entered St. Quentin Mr. Monod said, "We will spend the night and tomorrow in the home of Mr. and Mrs. Larcher." Mr. Larcher is one of St. Quentin's most distinguished citizens. Before the war he was a town councilman. He is an elder in the Reformed Church. He was a man of wealth, his home being one of the most beautiful in the city. Today he is penniless and the home that was once so beautiful is almost in ruins.

As we got out of the automobile the door opened and Mr. and Mrs. Larcher came out to greet us. "You are very welcome," said Madame Larcher, "to such as we have. It is not much, as the Germans have taken everything, but what is lacking in the house furnishings we will endeavor to make up by the warmth of our hospitality."

Some one has said that a house, after it has been lived in for years by people who have loved it, becomes a living thing. I have never felt this so strongly as I felt it the day I entered this poor, devastated house in St. Quentin. The walls, which had once been hung with costly tapestries and beautiful paintings, were bare, save for the penciled scribblings of telephone numbers and orders in German. The floors, which had once been luxuriously carpeted, were bare. In some places sections of the flooring had been torn up for firewood. The beautiful carved furniture was all gone, and the chairs and the table which remained had evidently come from the servants' quarters.

Our evening meal consisted of bread and cocoa, with some canned meat which we had brought with us from Paris. After supper we sat as close as we could to the little stove trying to keep warm as we listened to the story which Mr. Larcher had to tell.

"When the Germans came to Lille I was asked to furnish sixty thousand dollars in gold. This I was unable to do. I offered my securities, but they replied that no one could tell what they would be worth after the war and they must have gold. When I was unable to furnish this I was sent to jail for fifty-five days. During this time fourteen of my fellow prisoners were taken out and shot, one of them a boy of nineteen with the red cross emblem on his arm. We called the prison," he said with a laugh, "the hotel of three balls, which, as you know, is the sign of the pawn shop. We felt that we were in pawn because we could not furnish the money to redeem ourselves.

"Madame Larcher," he said, "had her jewels, which were family heirlooms, taken from her. She went to the prince and asked him if he would not see that her jewels were re-

Ruins of Protestant Church at Verdun

This church, one of those in which descendants of the Hugenots worship, was subject to continual pounding by German shells during the months when the Crown Prince's army struggled with all its power to break down the resistance of General Petain's devoted troops.

turned. He said, 'I have sent them to the princess in Berlin. Perhaps she will return them after the war.' "

The following morning Mr. Larcher asked us to go out to the cemetery with him. Mr. Larcher wore a long, flowing cape and a broad-brimmed hat, which made him look like a sixteenth century burgomaster. On our way to the cemetery we passed small groups of refugees who had that day arrived. Out of the fifty-five thousand people who had been driven out of St. Quentin, only three thousand had at that time returned. As we passed each group of people Mr. Larcher would stop and say, with radiantly cheerful smile, "We must have courage, *mes enfants*, we must have courage."

As we entered the cemetery Mr. Larcher said, "I want you to remember that not one shot was fired in this cemetery. The desecration which you see was systematically done." When we came to his family vault he said, "Look," and peering down, we saw an open vault from which every casket had been removed. "Hundreds of graves were opened," said our guide, "and the coffins stolen to make leaden bullets; they also robbed our dead of the jewels which were buried with them."

As we stood beside this open vault Mr. Larcher said with trembling lips, "I thought I had suffered all I could, when I returned and found that my beautiful home had been stripped of everything which adorned it and when they took all my money and securities and left me penniless in my old age; but it seemed as though my cup of sorrow was overflowing when I found they had robbed me of even the bodies of my parents and my children."

From the cemetery we visited the prison, and I stood in the cell where Mr. Larcher had been imprisoned for fifty-five days. On the door was still the name of the last prisoner written in German script.

Upon our return to Mr. Larcher's home I was so depressed I could not talk. The horror of the war was sweeping over me with such force that it seemed to me my heart would break as I thought about it.

"At last," I said, "Mr. Larcher, I want to put a question to you; it is a question which I am almost afraid to ask you. Have you any faith in God left? I am afraid if I had gone through what you have, I would not."

The old man quietly smiled as he said, "I am afraid you have not seen the motto on the wall," and pointing to a motto which was the only decoration which that room afforded, he read in French, "My soul doth rejoice in the Eternal."

"Would I not have been foolish," he said, "if, when the Germans had taken all my earthly possessions, I had allowed them to take my faith also?"

"Were you never afraid you would be shot?" I next inquired. "You said fourteen of your fellow prisoners were shot."

Never to my dying day can I forget the look on his face as he replied, "*Does not the Christian religion teach us how to die?* I was not afraid to die, but I lived in constant fear of one thing, I was afraid I might not be able to forgive my enemies, and I knew that the moment I ceased forgiving my enemies that moment I ceased being a Christian."

Space will not permit me to tell further of my adventures in the search of faith. Suffice it to say that I found living in the hearts of these dear people the faith of the Christians of the first century, the faith of the martyrs, and when those "who have come up through great tribulations" shall pass before the throne of God, among them will surely be found these saints of the twentieth century, who through the darkness of this awful war have kept shining the light of their radiant faith.

Campaigning for Prohibition

FOLLOWING the National Convention at Cincinnati the Board of Temperance and Social Welfare sent two teams into the field to help in two state campaigns.

A team composed of Lowell C. McPherson and E. M. Barney was sent to Kentucky to help in the campaign to put a state-wide prohibition amendment into the constitution of Kentucky.

The two secretaries of the board, L. E. Sellers and Milo J. Smith, remained in Ohio. Downtown meetings were held in Cincinnati every night during the weeks closing November 3. The Sundays were spent in the churches in the vicinity of Cincinnati.

Development Department

Christian Woman's Board of Missions

Future Plans and Work of the Christian Woman's Board of Missions

AUTHORIZATION for unification of the mission boards was given at the recent convention by overwhelming majorities. The action taken in the board meeting of the Christian Woman's Board of Missions, also in the convention of this society, was with great majorities.

Further action was taken that the work of all societies auxiliary to the Christian Woman's Board of Missions move forward in accordance with plans already formulated and announced. The unification of the mission boards will not affect in any essential particular, the work of local societies saving ultimately to enlarge the scope of their interest and their support to include the work of all the merging societies.

For the current year practically the only changes to be considered are the increases proposed in the plans of the Five-Year Campaign. By recommendation of the special committee on recommendations of the International Convention, the convention unanimously voted "That the plans and aims of the Five-Year Campaign be steadily stressed and realized." This is imperatively necessary to meet the needs in all of our mission fields.

Aims Adopted

That the financial aim for the Five-Year Campaign be advanced to $1,000,000 for 1920-21.

That the general aims for 1919-20 be as follows:

Organizations	7,900
Enrolled members	190,000
WORLD CALL	95,000
King's Builders	17,500
Offerings from Organizations	$610,000
Total Offerings	$800,000

That departmental aims for 1919-20 be as follows:

	W.M.S.	Y.W.M.S.	B.&G.
Organizations	4,200	1,200	2,500
Members	135,000	20,000	35,000
Subscriptions	95,000		17,500
Offerings	$400,000	$35,000	$25,000

General Development Plans

1. Voted that we plan to enter within the year for missionary cultivation, 1,000 non-cooperating churches and that this number be apportioned among the states and provinces.

2. Voted that in states having a number of non-cooperating churches all state, provincial and district officers devote much of the time given in field work to visitation of churches having no missionary societies, distributing missionary literature, developing missionary interest, taking WORLD CALL subscriptions, and enrolling Home Department members looking toward future organization.

3. Voted that the first work to be done in non-cooperating churches is the enrollment of Home Department members. It is further recommended that where two or more Home Department members are enlisted in one community a key woman be appointed as correspondent for the group.

4. Voted that in all states and provinces officers plan for the holding of a series of district and unit committee conferences, the work for these conferences to be an intensive study of their respective fields with definite assignments for entering, and development of work in non-cooperating churches.

5. Voted that in every state and province at least one full board meeting be held each year, preferably at the time of the annual convention, and that not less than one full day of time be given on the part of every member of the board in such meetings.

6. That all voting members of state and provincial boards prepare themselves to meet with efficiency the responsibilities they have accepted in helping to administer the work of the state or province. To this end it is urged that all such board members take the Correspondence Course, or attend a Development Worker's Training Class at Headquarters, or both.

7. That in all states and provinces executive committee meetings or officers' conferences be held at least quarterly. In large states monthly meetings of the executive committee are necessary.

8. That state officers secure the cooperation of district secretaries along five essential lines of work as follows:

(1) Attendance on extension committee meetings and full cooperation in the promotion of extension work within the district.

(2) Holding of a series of efficiency institutes within the district for the training of local leaders as needed.

(3) Encouraging and assisting local societies in the holding of missionary schools throughout the district.

(4) Necessary field work in fostering new and struggling organizations as directed by state officers.

(5) Meeting their full responsibility in fostering Young Woman's Missionary Circles, and boys' and girls' organizations, as faithfully as in the work for Woman's Missionary Societies.

Recommendations for Woman's Missionary Societies

1. That all members of local societies prepare themselves for definite service through faith and intercessory prayer.

2. That local societies accept definite aims as suggested for membership, subscriptions and offerings, and that attainment of necessary gains for each successive quarter be sought.

3. That officers of local societies be brought to realize that they are responsible for the success or failure of the society and are therefore urged to cooperate as far as possible in all plans outlined for development, enlistment and extension work.

4. That the Division Plan be adopted and carried forward according to plans suggested in the Manual, unless more effective plans are assured.

5. That the proportionate monthly offering plan be adopted by all local societies, that the Every Member Visit be made by division leaders and that the membership cards prepared for this purpose be used.

6. That all societies inform themselves fully on plans for the Enlistment and Continuous Calling Campaign, ordering the needed supplies.

7. That every society be urged to use the uniform report blanks, the official secretary's and treasurer's books, and to send in reports promptly.

8. That regular meetings be held by the executive committee of the local society and that business be transacted according to approved plans.

9. That all officers receiving official communication from international and state officers present the same to their executive committee and also to the whole society if so requested by the writer.

10. That a full set of campaign leaflets for 1919-20 be ordered and used in every society. (Price 20 cents.)

11. That the Woman's Missionary Society cooperate with the other organizations of the Church in endeavoring to place WORLD CALL in every home in the church.

12. That local Woman's Missionary Societies cooperate in encouraging missionary education in the Sunday school through the material provided by the joint committee on missionary education and that they encourage the holding of a church school of missions sometime during the year.

13. That every Woman's Missionary Society set itself earnestly to the work of fostering some form of missionary training for the children of the church.

14. That all local societies hold a missionary school during the year, conducted by local leaders where outside help is not available.

15. That very special preparation be made for C. W. B. M. Day, making it a service of information and inspiration for the whole church.

16. That Easter week of prayer be observed by every local society and that it be made to fulfill the immeasurable possibilities in spiritual development and service through intercessory prayer.

Young Woman's Missionary Circles

The Young Woman's Missionary Circles, as the other auxiliaries of the Christian Woman's Board of Missions, will continue their own form of organization and plan of work until such future time as a different program may be announced.

Recommendations for the year of 1919-1920 are as follows:

Organization

1. That each state secretary shall apportion to the districts of her state the number of new circles sufficient to meet the aims and steadily work for their organization.

2. That established circles assist in fostering new ones.

Membership

1. That membership shall be especially stressed in 1920.

2. That every circle girl win one new member.

3. That each circle carry on a Continuous Calling Campaign as outlined in the Manual, for the winning of unenlisted girls in the local church.

4. That the Division Plan be used by the local circle in connection with the Continuous Calling Campaign.

Finance

1. That local circles be urged to adopt a definite financial aim for 1920.

2. That this aim shall continue to stress educational work for women and girls in all lands, as formerly.

3. That this aim be supported by the taking of shares, shares to be $100 each; half shares, $50; quarter shares, $25.

4. That circles be urged to take as many shares or parts of shares as possible in any desired field.

5. That regular monthly offerings to the general fund and all special gifts apply on the chosen aim.

6. That states be authorized to designate their offerings for the support of some special line of educational work maintained by circles.

7. That in order to meet the financial aim for the year, every member of local circles give according to the proportionate monthly offering plan, and that the regular circle membership cards be used.

Individual Work

1. That every girl realize her personal responsibility to our task of missionary support and set herself whole-heartedly to its accomplishment.

2. That every girl, knowing the power of her effort to be consonant with the development of her own spiritual life, set aside a daily time for personal devotion and Bible study.

3. That for this purpose she make use of the devotional Bibliography printed in the "Circle Special for 1920."

4. That believing "The Kingdom of God to be as comprehensive as human life with all its interests and needs," every girl seek to widen her knowledge and sympathy for people in America and abroad in addition to the regular channels of Circle study.

5. That she keep informed on all missionary movements throughout the world, especially on the Interchurch World Movement.

6. That she study her attitude to the foreign-born person in her community, to the industrial problems of the United States, to the oriental people in the United States and to the Negro problem.

7. That she study the reconstruction problems of European countries.

8. That she use the books on these subjects recommended in the General Bibliography found in the "Circle Special for 1920."

"The Circle Special for 1919-1920" is just published and should be secured immediately by every circle officer and member. It contains aims and recommendations for 1919-20 in full, explanation of the Division Plan and Continuous Calling Campaign, plans for new leaflets, a circle bibliography, etc. Don't fail to order it at once. It is available at the Literature Department, College of Missions Building, Indianapolis, Indiana. Price 5 cents each, 50 cents a dozen.

Boys and Girls

The convention is over and some may be wondering what the effect of the United Society will have upon our boys' and girls' work. As in all other departments the work will necessarily undergo some change, but until notified all work will proceed upon the usual basis.

The recommendations adopted at the convention provide:

1. That the Boys' and Girls' Department adopt as its watchword through the Five-Year Campaign—Giving: Our lives, our service, our money to Jesus for others.

2. Honor Roll requirements be same as last year.

3. That the special work for the year be the paying of the allowances of the Junior Missionaries, the supporting of the orphans in India, the building of a mission home at a cost of $2,500, and the paying of $1,500 toward the expense of maintaining the mission steamer *Oregon* on the Congo.

4. That as a result of the widespread desire on the part of leaders, ministers and local workers for the correlation of all the religious activities of the children of the church, it is recommended that the Christian Woman's Board of Missions cooperate with other educational agencies in seeking to bring about a more closely correlated plan of work for the children.

5. It is also recommended that a committee composed of representatives of all the several educational agencies dealing with the childhood of the church be appointed to begin work upon a plan of correlation.

6. It is recommended that the Triangle Clubs become a part of the Circle Department.

7. That the use of *The King's Builders* be urged in all Junior Societies and in all other organizations of the Boys' and Girls' Department.

8. We urge every Woman's Missionary Society to set itself earnestly to the work of fostering some form of missionary training for the children of the church.

Special attention is called to recommendations four, five and six. These set forth the contemplated changes. A meeting of twelve representatives of the educational work of the church is called for October 31 to begin work on plans of correlation. This is a day that has long been desired by leaders and workers with children everywhere. It is hoped that out of these conferences will grow plans whereby missionary instruction shall become a vital part of the religious education of every child of every church.

Literature

The aim of the Literature Department for 1919-1920 will be to ascertain the needs of the constituency for literature in its various forms, and to seek to supply those needs.

New leaflets for the year's work will be of two kinds: those for "helps" for the programs for Woman's Missionary Societies and Young Woman's Missionary Circles, and those on Plans and Methods for Development Work. The first will deal with medical missions on our own mission fields in harmony with the general topic for the United Mission Study Course, "A Crusade of Compassion for the Healing of the Nations." The set for the six months' programs, January to June, inclusive, 1920, will be ready November 1, price 50 cents. The second will consist of a set of eight leaflets continuing the Five-Year Campaign as follows:

1. Aims and Recommendations for 1919-1920.
2. State and Field Workers' Leaflet.
3. District and County Extension Plans.
4. The Local Society and Individual Member.
5. The Circle Special.
6. The Home Department.
7. Facts and Figures of Forty-five Years.
8. Boys' and Girls' Work (to be issued later).

As the first edition of the Manual is now exhausted, and it does not seem advisable at this time to have a reprint, it has been decided to issue certain of the chapters of the book in leaflet form. These have been selected as follows:

1. Duties of Officers (separate leaflet for each).
2. The Executive Committee.
3. The Division Plan.
4. The Regular Monthly Meeting.
5. The Individual Member.
6. Enlistment Campaign.
7. Literature and Its Use.
8. Spiritual Development and Service.

Price of set, 20 cents.

Unification Makes no Immediate Changes in Offerings or Work

Since the plan for the unification of six national boards was adopted at the Cincinnati convention, there may be a feeling that we will instantly make the transition from the old plan of carrying on our missionary work to the new. This is not the case. While unification is assured, it will be months before it can be realized with regard to the offerings and the administration of the work.

Let every one remember that all the old societies are still in existence and functioning just as they did. Not until plans for incorporation, headquarters and full organization of the United Christian Missionary Society are completed can we change our plans with regard to missionary offerings at all.

Every church should go right on looking after its budget, its Every Member Canvass, its various offerings, just as it did last year. The money should be sent to the different societies for the particular work to which it is given. No change can take place now.

The missionary plans for this year are launched, the United Budget campaign is in progress, and everything is set up along lines which have previously been followed. It would be disastrous if we attempted to swap horses while in the middle of the stream.

The offerings will need to be steadied and made adequate by sticking to our present regime until the new plans can be put into effect fully. The success of the work for this year will depend much upon the careful holding together and carrying forward of all plans for the year which have been perfected.

Those of us who are not born to lead ought to remember that a good example is very contagious, and that the love of righteousness and justice is not so foreign to strangers as some of us imagine.—*Steiner.*

Foreign missions is the great means of socializing our Christian morality.—*Shailer Matthews.*

The Neighbor Who Carried Our Baggage Six Hours up the Mountain Trail

The Kalinga, Recently a Head Hunter

"KALINGA is all right except that it lacks the gospel of Jesus Christ." These are the words of a teacher who has spent more than one year away off in the center of the Kalinga province.

Perhaps not one in a hundred who will read these lines has ever heard of the Kalingas. But to every Christian leader in the Philippines they present a definite appeal. They are truly neglected neighbors. They form one of the mountain tribes of northern Luzon, and until recently they were head-hunters in the most literal sense of the word. A short time ago I heard the provincial commander warning a village against head-hunting. The chief replied, "Oh, we don't do that any more. It is only those who have no memories who kill. They do not remember what the rulers tell them about killing. But we do not kill, for we can remember the words of the rulers." Imagine such a code of morals. Murder is wrong only because the governor says it is.

I recently visited this fascinating people, passing from one end of their territory to the other, to avoid retracing my steps in visiting some of our Ilocano churches beyond and especially to get a close-up view of this people and the missionary opportunity they present. In the first place, they have a most beautiful and healthful location among the mountains. At one place we were required to make an almost perpendicular climb of six hours. Imagine our delight upon reaching the top to look out over the sea, four days' journey away. For the most part we followed the river, which we crossed twenty-six times in one day. The lateral streams often leaped fifty feet or more in their descent into the gorge. Some of these smaller falls afforded my companion and me a fine shower bath. This abundant water supply provides ample irrigation for a double rice crop every year, which accounts for the fact that the Kalingas are not the poorest people in the world.

The people we found to be most accommodating and anxious to please. The Kalinga express company, although partially under the control of the government, is still a matter of courtesy. The official in each village would draft a man to carry our baggage to the next village and there another would be found to carry it over the next stage. Sometimes there were delays and we would not see it for hours. But sooner or later, sometimes after dark, our dusky neighbor would come panting in, half walking and half trotting. The last man at night would take back the wages for every one who had carried during the day and this would be passed along from hand to hand as the baggage had been.

Puyao was the most striking character we met. He is easily the leading Kalinga, a man so well known and universally liked that wherever he goes the people make a feast for him. In the old days when the Apayaos, the neighboring tribe on the north, came down for a few heads, Puyao led the defensive expedition and personally brought back seven heads. When a Filipino governor was to be appointed it was Puyao's recommendation that was heeded. He speaks only Ilocano and Kalinga and cannot read or write, and yet he displays a mental grasp that is astonishing. I heard him dictate two letters of introduction for us to those farther on. He did this without hesitation or repetition and as fast as my companion could write. But the best thing about Puyao is that he is a Christian. My traveling companion, the evangelist from Vigan, led him to Christ ten years before when he was stationed among the Kalingas. In spite of the fact that no missionary or evangelist has visited them since, Puyao is still true to his teaching. I felt his Christian influence and heard his name in this connection when I was still a day's journey from his village. I invited him to Laoag and he promised to come, although he will probably be more than a week on the way. He in turn urged us to come again and establish a definite Christian work for the Kalingas. At the last minute before our departure he had me draw a map under his direction locating the new station site and other important points among our neighbors, the Kalingas.

Mother, Home and Baby in Kalinga Land

The missionary appeal was most forceful. This work ought to be undertaken and Puyao's proposed station should be opened at once. A whole tribe of people without the gospel, the present generation passing on without knowing our God. I tried hard to scent some Christian customs, borrowed though they might be, but found little. I was fortunate in being allowed to attend two *kanyaos*—ceremonial feasts. One was in the case of a dead boy, whom I photographed sitting in a chair, the typical posture of the Kalinga dead. They evidently believed in the "happy hunting ground," for they supplied him well with blankets and beads and even tied his horse under the house so that he might take it if he wished. On other occasions I asked them who their god was. They said, "We don't know 'Dios' (God). All we know is to say 'A Dios' (a greeting) when we enter the house." But those who had a faint glimmering were anxious to have religious teachers. They had flatly refused to accept the Roman Catholic teachers who had come to them, for Puyao had told them, "We are Protestant Christians and proud of it for the President of the United States is a Protestant."

The Kalinga, our neglected neighbor, knows just enough to want to know more. "How shall they hear without a preacher? And how shall they preach except they be sent? Even as it is written, How beatuiful are the feet of them that bring glad tidings of good things!"

FRANK V. STIPP.

Laoag, Philippine Islands.

Village and Terraced Rice Fields of the Ex-Head Hunter

Next Goals in Christian Unity

By H. C. Armstrong

THE Association for the Promotion of Christian Unity has just closed the best year of its history. Receipts have been nearly double those of any previous year, and nearly six hundred new churches have been added to the list of contributors. Several churches gave $100 and one church gave $200. These have set a new standard of giving for Christian unity. Next year there should be a large number to give from $100 to $500 for this work. Interest in the cause has been greatly quickened and deepened. "The new impulses throughout the nation are for unity."

Indeed, the year marks an epoch in the history of Christian unity. During the year the movement for the Organic Union of the Evangelical Churches of America, initiated by the Presbyterian Church, has been launched, and the World Conference on Faith and Order, proposed by the Protestant Episcopal Church, has become definitely assured. Moreover, it may be said that during this year as during no previous year the demand for Christian unity has taken shape and the conviction of the necessity and possibility of reunion has become clear and established. The unity of the Church is vital to the salvation of the world. Christian unity is therefore rightly and inevitably the one issue uppermost and most insistent in the thought of Christian people everywhere. Dr. Francis E. Clark has recently called this "the livest of live topics." Another prominent leader in world circles has declared that the one distinctive and peculiar task which the Holy Spirit is laying on the hearts of Christians in this decade is Christian unity. The alternative is now obvious. It is either Christian unity or world chaos. "A divided Church means an infidel world."

The Association for the Promotion of Christian Unity has endeavored through the year to cooperate in every possible way with the great world movements for the reunion of the Church. In scope and method its work coordinates with and supplements that of the Movement for the Organic Union of the Evangelical Churches of America and of the World Conference on Faith and Order. The latter of these movements is world-wide in its scope and looks toward the union of all Christendom. The former is American and Protestant in scope and aims at the union of the Evangelical Churches of this country. The scope of the Association for the Promotion of Christian Unity is both general and local. It seeks to promote passion for Christian unity through intercessory prayer, irenic literature, and friendly conferences. Its work therefore is that of preparing the way for unity and of enlisting the interest of people and churches in the cause. The status of these movements and of the whole providential movement of reunion is worthy of all present attention and emphasis. The Movement for the Organic Union of the Evangelical Churches looks immediately to the holding of an interdenominational council, made up of a large body of delegates, to review the whole cause of American unity and to consider a plan of union and outline and take such steps as are possible for the unity of American Protestantism. The World Conference looks to such a council of all Christendom at which each communion will be asked to present fully and frankly its position, stating what truth it holds in common with others, and what truth it holds as its special trust and as its contribution to the life of the Church. These movements thus are constructive and comprehensive. They aim not at depriving any communion of precious truth or heritage, but at enriching each with the faith and fruit of the others.

The most outstanding event in the year's work of the Association has been an extended trip in the interest of Christian unity made by the president, Peter Ainslie. Conferences were held in important centers from Baltimore and Richmond west as far as Lawrence, Kansas. The interest manifested in these meetings surpassed all expectations. A genuine and determined desire for unity was found to prevail everywhere. This is probably the first tour of this kind ever made in the country. It was an experiment which more than justified itself and which indicates lines along which much can and must be done in the future.

Only one conference has been held during the year with representatives of other communions. This was a conference at Virginia Beach, Virginia, the last of July with brethren of the Christian Church. This was a very important meeting and resulted in progress toward understanding and desire for unity between the two bodies represented. The following resolutions of good will were adopted:

"Whereas, The representatives of the Christian Church and the Disciples have met twice in conference for the discussion of the question of Christian unity, and,

"Whereas, Both bodies sincerely believe in and desire the union of all Christ's followers, and desiring to work together to this end, we would recommend:

"(1) That where both bodies have congregations in overchurched communities the two congregations might agree to worship as one congregation and unite in the support of one minister, the minister thus engaged to have full ministerial standing in both bodies. The missionary offerings should be designated by the contributors and go to the boards of each as designated.

"(2) Where one body has a congregation in a community not needing another church, it is desirable that the other body urge its members residing in such community to join the church of the body already on the field.

"(3) When a new church is to be started in an underchurched community, where neither body is represented by an organization, the body planning to enter should notify the other and it is desirable that the other body do not enter that field."

That many more such conferences have not been held is due to the fact that the meetings of the ad interim committee of the Movement for Organic Union of the Evangelical Churches of America held from month to month have brought together representatives of many communions in great common conferences. The Association for the Promotion of Christian Unity has been glad to participate in these meetings and to serve in such way as opportunity has been afforded.

The publication and distribution of irenic literature has been carried on as extensively as funds have made it possible. The Association maintains the only office in the world for the distribution of friendly literature on all phases of Christian unity. *The Christian Union Quarterly* is an interdenominational and international journal and is the only magazine in the world devoted entirely and exclusively to church unity. The April number of the *Quarterly* was given over entirely to the ad interim committee for the publication of the proceedings of the Philadelphia conference on the Organic Union of the Evangelical Churches of America. A second edition of "Essentials to Christian Union," a splendid tract by F. M. Rains, and "The Church of Christ in Process of Transformation," an unusually important booklet by Canon George William Douglas, have been published by the Association this year.

The demands of the future are great and urgent beyond all measure. A world in the aftermath of war looks as never before to the Church for precept and example in unity, order and peace. Constructive plans and definite calls for union must be developed and laid before the churches. The coming year may bring us face to face with choices on which destinies inconceivable depend. To undertake its task creditably, not to say adequately, the Association for the Promotion of Christian Unity should have next year at the lowest calculation $50,000. Conferences, general and local, should be held with representatives of every Christian communion and in every city and important town in the United States. The publication and distribution of friendly literature should be multiplied many fold. Also a beginning should be made on a permanent endowment for this supreme cause. This is the age of permanent endowments. Educational, benevolent and religious enterprises are being established on large and permanent financial foundations. The Association for the Promotion of Christian Unity has as yet no permanent funds. This must be our next step. The beginnings of an adequate financial foundation must be made at once. We should have at least $25,000 this year for this purpose.

In the next five years the Association must put into the field fifty men and women to give full time to the promotion of Christian unity. The gospel of Christian unity must be carried personally to every community and congregation in America. Local conferences must be held and local leagues of unity and prayer must be organized everywhere. This supreme cause must be laid directly on the hearts of the people of the churches.

No man or woman of the humblest sort can really be strong, gentle, pure and good without the world being better for it, without somebody being helped and comforted by the very existence of that goodness.—*Phillips Brooks.*

"The woman movement, like the temperance movement, is world-wide. Woman's equality is coming—coming for good, for truth, for liberty and justice, coming for virtue, sobriety and righteousness, coming to purify the church, to elevate the home, to annihilate the saloon, the brothel, coming to help men, to help women, to protect children. May we so order our lives as to hasten its coming."—*M. C. Brehn.*

Mrs. Lida B. Pearce
New Secretary of Boys' and Girls' Work

Mrs. Pearce was born in Tipton county, Indiana. Nearly all of her life has been spent in Kansas, where she received her education and experience in teaching.

After the death of Mr. Pearce three years ago she was called to headquarters of the Christian Woman's Board of Missions to assist in the Development Department. Since that time she has served as general secretary of Indiana and elementary superintendent of Bible school work in the central regional district. She comes to the work because of her love for children and a desire to cooperate in the great task of preparing the children for world service.

The Disciples' Council of Richmond, Virginia

THE Disciples of Christ of Richmond, Virginia, are daring to do the task in a larger way. More than two years ago Seventh Street, Hanover Avenue, Third, Cowardin Avenue and Fairmount Avenue, the five fully organized churches of the city, covenanted together for fuller fellowship and more united effort in extending the Kingdom within the city. Five men were selected from each church to constitute the board of directors of "The Disciples' Council of Richmond, Virginia."

Because of the pressure of war conditions no definite work was undertaken for two years, with the exception that two missions, the McRae Mission and Colonial Place, were taken over and their obligations assumed by the Council. Last spring the decision was reached to employ a secretary and city missionary, combining the two offices. John A. Tate, a Virginian, formerly pastor of Cowardin Avenue of this city, who at the time was engaged in Y. M. C. A. war work, was called to the position and began work early in August.

Aside from evangelistic and missionary work, the secretary will try to line up the Disciples moving to the city with a new and suitable church home. He will also visit the hospitals to minister to the out-of-town patients.

The Council, realizing the crying need for trained Bible school workers, is working out a program for a church school with a prescribed course in Bible study, pedagogy, church history, etc. Such a school will prove a recruiting agency for our Christian colleges, as well as prepare for immediate service in the local church. The church needs prepared manhood. The Richmond churches are seeking to put into motion their latent resources to recruit and train men.

J. A. TATE.

Christian Woman's Board of Missions Day Observance

THE great opportunities presented since the close of the war are God's call to us for such sacrificial service as the Church has never in the past been called upon to render. We dare not mark time. Forward, with doubled resources, determination and devotion must be our watchword.

Increased cost of maintenance in every field is demanding greatly increased resources. This, together with the advances to which we are committed constitute for all auxiliary societies the greatest challenge.

To maintain the work and make possible the necessary advances, most effective C. W. B. M. Day programs, with large offerings, should constitute a first objective for every local society.

The remarkable pageant presented at the International Convention by the Ohio Christian Woman's Board of Missions is being adapted and published for C. W. B. M. Day presentation. A copy of this will be sent to each society.

This anniversary of the Christian Woman's Board of Missions should be observed by every local society with utmost effectiveness. We are completing the beautiful story of forty-five years of service. What kind of observance will be found appropriate and advisable for next year, under the United Christian Missionary Society cannot be predicted. Certainly the final observance of C. W. B. M. Day as such should be made a great occasion and richly significant. The prepared program will give an effective resume of the work as inaugurated forty-five years ago, and of the development that followed.

If preparations are not already under way at the November meeting of the societies the necessary committees should be appointed. In addition to the program committee there should be a committee on arrangements, who would plan carefully for the decorations, ushers and other necessary preparations. C. W. B. M. colors, lavender and white, together with flowers, flags, missionary mottoes, assist greatly in creating the atmosphere necessary for an effective service. Every effort should be made by all officers, committees and members to make this a most impressive occasion. In many churches a missionary address or sermon will be given by the pastor at the morning service. Where this is done, the program prepared for the day should be presented by the women and girls at the evening service. Prayer and preparation will bring results.

In all churches where there is a Young Woman's Missionary Circle, the Woman's Society and Circle should cooperate in the C. W. B. M. Day program. Children will also be needed in presenting the pageant.

Whether or not the Budget plan of giving is used by the local church, C. W. B. M. Day should be observed for its educational and inspirational value, and the offering should be in proportion to the world's need.

The following brief historical sketch will interest many at this time:

At the Illinois State Convention, August, 1889, the president, Mrs. Persis L. Christian, recommended that "we establish a day in this state for the purpose of making our work known throughout the churches, and also for soliciting money." This was adopted, and the last Sunday in November was the day appointed. At the Louisville Convention, in October following, it was decided to have a National C. W. B. M. Day, and the first Sunday in July was chosen for this. It was observed in 1890.

Educational Day was inaugurated at the National Convention in 1892. Its object was stated to be: "First, to emphasize the importance of saving our educated young people from skepticism and of training them for Christian service; and second, to secure offerings to maintain the work and to aid in raising a permanent endowment of $50,000 to be controlled by the Christian Woman's Board of Missions." It was then arranged that the auxiliaries hold midweek service on the regular prayer meeting night the second week in February, 1893, in the interest of our state colleges and the proposed Bible Chair at Ann Arbor, Mich.; that a collection be taken and one-half of it go to the Bible Chair, the other half to the college in the state where the meeting was held. In states where we had no college the whole amount to go to the Bible Chair. A goodly number of auxiliaries observed it, and the first year of its observance it brought $1,664 to our treasury. But the date seemed not quite opportune, coming, as it did, just before the regular offering by the churches for foreign missions, the first Sunday in March. In 1894 it was held in January, in the interest of the Bible Chair only. But this date was not satisfactory. In 1895 it was changed to the first week in December, at which time it was observed that year and in 1896 and 1897. The Indianapolis Convention, in 1897, decided that in 1898 and thereafter our two special days should be combined and observed together in December, thus presenting to the churches all our interests in one day.

Each year since 1898 C. W. B. M. Day has been regularly observed on the first Sunday in December by an ever increasing number of churches. The educational value of these services has been immeasurable and a very large proportion of the funds raised by local societies have come through this appeal.

God of justice, save the people
From the war of race and creed,
From the strife of class and faction
Make our nation free indeed;
Keep her faith in simple manhood
Strong as when her life began,
Till it finds its full fruition
In the Brotherhood of Man.

—William P. Merrill.

The Survey in Your Church

By Herman N. Morse

Associate Director, Rural Survey, Interchurch World Movement of North America

"MAKE a survey of your community" is probably about the most frequent piece of advice a pastor gets these days. I believe it is sound advice, but should be accompanied by one caution. There is nothing magical about a survey to automatically solve all problems, or any problems, for that matter. A survey is simply a method of analyzing the situation which a particular church faces, of locating its problems, measuring its resources, assembling the material on the basis of which the church may develop its program and mature its policies of work. The insistence upon it and its assured place in modern church work simply grow out of the conviction that of all the kinds of knowledge which a pastor should have none is more important than knowledge of the people whose spiritual leader he is.

What will it profit a man to know the history of the whole world if he does not know the history of the only group of people in the world for whose welfare he is immediately responsible? Many a man's ministry is limited because he is not able to interpret the message of his gospel in the light of the problems and needs of his own people.

Consider what things actually hamper religious development in any average American rural parish. Start down that main road that runs north from the church. Turn off there at the Corners and take that road that runs back in the hills. Stop at every house. Do you know who make up the household? What is their religious history and their present relation to the church? What is their standing in the community? What are their ideals, their ambitions, their standards, their needs? What can the church do for them that the Master would do? What can they do for the church to further its mission in this community?

Can you by sympathetic and prayerful effort find the answer to the question, "What hinders the growth of this family in the religious life? What limits the power of the evangel here?" What a variety, what an infinite variety of answers one would get! Go from the Christian home of that strong Christian layman to the cheerless shack that serves as a shelter for that ragged, illiterate, nomad tribe of one-season croppers. Each is a part of your responsibility before God. But is the problem, the religious problem, of each household the same? One of the tragic things about the country church today is the complaisance with which it accepts the limitations of its influence. "Oh, you can't do anything with the folks in that settlement. They're just plain trash." You can't do anything for them, but can't God if you open the way?

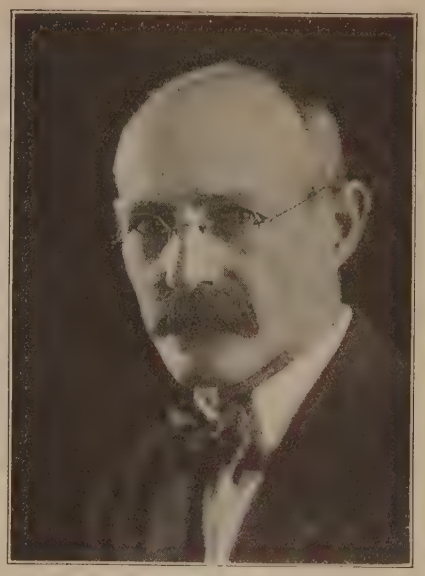
More and more I have come to feel that no church has even begun to prepare itself for its work until it knows beyond the peradventure of a doubt not only where every man, woman and child is who ought to be within the parish and ministry of that church, but exactly what it is that the church can do, must do to help each person to that plane of self-respecting living on which a high type of Christian life is possible. The survey is just a systematic way of assembling this information, so that no one will be overlooked (and it is easy for families to get lost in almost any community) and so that no vital fact will be overlooked.

When this survey is completed you have just begun with it. More than one man has made a survey, filed it away and then wondered what good it was. No good at all, that's obvious. You don't make it for the archives, but for use. The first thing you want to do with it is to make a map for your study wall or the lecture room of the church which will show every household in the whole community and in such a way that neither you nor your people can get away from the constant challenge of the unevangelized households of the community. Don't let your people get complacent thinking "we have in our church all the best people of the community." Make them unhappy, keep them unhappy until there is no black spot on your whole map.

Then, when the message of your map has begun to sink in, use your material for the preparation of a definite program of church work, *this year*. What does your church aim to accomplish this year? Isn't it strange that so many churches have no answer to that question, have never asked the question? Oh, we expect to keep the church open, "business as usual." But just what goals have you set yourself, in community service, in church improvement, in enlistment, in equipment, in finance, in benevolence, in education, in missions, in all the many things that belong to the province of the church? Study the facts regarding your community and the challenge it makes to you and then prepare a definite statement of the things this church undertakes to accomplish this year. Then you will have something to focus attention and compel allegiance.

When the program is drawn up and adopted and a copy of it takes its place on the wall beside the map, what then? Put the whole evangelistic power of the church behind that program. Revival? You will never know the real, lasting power of revival until you can claim the compelling sanction of the prophet's "Thus saith the Lord" for big, concrete tasks laid upon the conscience of your people. You will no longer simply ask people to join a church. You will ask them to join a program, a Kingdom program. You will no longer ask them to accept religion. You will ask them to find their proper places in this Kingdom program which means religion for this community. Then when a man is "brought under conviction" it will be conviction to do and to be and to become; something he can understand; something he can take hold of and that will take hold of him. There is no one so puny but that he can make some contribution to the work of the Kingdom. One more thing must go on your wall, beside the map and program. That is a statement of Kingdom opportunities in this church and community.

Conceived in this way, I believe that a survey will make a real, worth-while contribution to the work of the church, will be a real means of grace for it, and may well help speed the day of the coming of His Kingdom.



Roland Morris

ROLAND MORRIS, of Melbourne, Australia, manufacturer, one of the great leaders in the missionary work of the Australian churches, has just completed a business tour of the United States purchasing machinery for a big, new plant that he is installing. While in Indianapolis he made it his business to confer with President Paul of the College of Missions, with President Atwater of the Christian Woman's Board of Missions and with the editors of WORLD CALL. His winning personality and fine qualities of leadership have made him a great force in the homeland. He is a fine speaker and preaches somewhere nearly every Sunday. His Sunday school address, "The Little Foxes," was called for far and near. On the Saturday half holiday he often picks up the preacher in his car and together they go out to do pastoral work. The sympathy of all Australia is going out to him now for the loss of his son Charlie, who toured the States with him, and died just as his boat drew into the Australian harbor.

Student Volunteer Convention

THE Eighth International Convention of the Student Volunteer Movement will be held at Des Moines, Iowa, beginning December 31, 1919, and closing January 4, 1920.

These Student Volunteer Conventions are held but once in each student generation—that is, once every four years—and constitute the most notable gatherings of the students of North America.

It is expected that the convention will be attended by delegates (students and professors) from more than one thousand institutions. In addition there will be present, as invited honorary delegates, secretaries of foreign mission boards, foreign missionaries at home on furlough, editors of papers, representatives of student movements of other lands, and other Christian leaders.

The main program will include the strongest speakers of Christendom on the various themes to be presented. There will be held on each afternoon sectional conferences, each with its own complete program, and a large and impressive exhibit bearing on the prog-

Program Helps

Woman's Missionary Societies and Circles

Bible Study

A Busy Sabbath Day

Luke 4:31-41.

"GOD had an only Son, and He gave Him to be a missionary and a Physician." These words of David Livingstone from the jungles of Africa are forever the warrant for medical missions, "The Crusade of Compassion for the Healing of the Nations."

The miracles of healing of our present study are the first in the life of Christ recorded by Mark and Luke. It was the first Sabbath day after He had called around Him the first disciples, and as His custom was, He had gone with them to the synagogue in Capernaum.

Here He taught the simple, warm-hearted Galileans, who "were astonished at His teaching, for His word was with authority." As yet the carping critics from Jerusalem were not present seeking to catch Him in His talk, and the Sabbath quiet of the synagogue was only enhanced by the intent listening to the words of the great Teacher.

Suddenly the peace was broken by a loud cry from the midst of the people, and a demonized voice rang out, "Ah! What have we to do with Thee, Jesus, Thou Nazarene?" Quietly the Master rebuked the demon, and with a last paroxysm of effort at destruction he threw the man prostrate and "came out of him, having done him no hurt."

Then the astonishment of the people at His teaching gave way to amazement at this manifestation of His power, and quickly the wonderful news of the great Physician spread "into every place of the region round about."

After the service in the synagogue Jesus went to Peter's home in Capernaum and found the household exceedingly anxious over the illness of his wife's mother. No festive meal was ready, according to custom, but instead a fever had laid the mother of the home prostrate.

Luke, as the doctor, naturally diagnosed the case as a great or burning fever, such as is even now common in that district. The Talmud gives this disease the same name and prescribes for it a magical remedy, described by Edersheim as follows: "The principal part was to tie a knife, wholly of iron by a braid of hair to a thornbush, and to repeat on successive days Exodus 3:2, 3, then verse 4, and finally 5, after which the bush was to be cut down, while a magical formula was pronounced!"

How different in its simplicity and power was the method of Jesus. Bending over the suffering one, "He rebuked the fever; and it left her, and immediately she rose up and ministered unto them." Demon or fever, disease of mind or body, all fled at the rebuke of the Master of Life.

Evening had now come in the city by the sea. All day, from house to house, the news of the great events of the day had spread. The story of the casting out of the demon in the synagogue and of the fever in the house of Simon had lost nothing in the telling. In many homes of Capernaum were sickness and suffering, and as the stars came out one by one in the blue, and were mirrored in the still waters of Galilee, groups were to be seen wending their way through the streets to the house which sheltered the Great Physician.

The children were there with little sightless eyes and crippled limbs; the aged were there with new hope shining in their faces; the crazed in mind were there, the most pathetic of all the group. And quietly among them all with infinite pity and love the Master walked and "laid His hands on every one of them and healed them."

The centuries have come and gone, and still those hands have the only power to heal the hurt of the world. The burning fever of unrest in the lives of men awaits His rebuke; the madness of their hearts listens for His word of command.

But the hands of the Great Physician today must work through the hands of men and women to heal the hurt of the world. The burning fever of unrest in the hearts of men must be rebuked by the power of the Spirit of Christ in the lives of His followers. The madness of their minds must be quieted by the knowledge of the love, joy and peace against which there is no law.

There is no other way.

Ellie K. Payne.

January Program

The Healing of India

Song.
Invocation.
Business.
Devotional Period.
  Song.
  Bible Study: "A Busy Sabbath Day," Mark 1:21-34.
  Prayer.
Music—"India Sunset Song."
Talks or Papers.
  The Healing of India.
  A Day in an India Hospital.
  Our Medical Missionaries in India.
Round Table: Facts for the Busy Woman. Discussion of conditions among India's women and children.
Intercession.
Benediction.

Program Helps

Leaflets: Sundari, 3 cents; Sunset Song, 5 cents; The Healing of India, 3 cents; A Day in an India Hospital, 3 cents; Our Medical Missionaries in India, 3 cents. Special Article, World Call, page 20.

Facts for the Busy Woman

TO help in the physical and spiritual healing of India the Christian Woman's Board of Missions has the following workers in that needy land:

Dr. Jennie E. Crozier, Bilaspur, Central Provinces, India.

Dr. Ada M. Gordon, Jhansi, India.

Dr. Bertha Thomson and Dr. Osee May Dill, Mahoba, United Provinces, India.

Dr. Zoena S. Rothermel, Maudha, United Provinces, India.

Dr. Mary Longdon, Pendra Road, Central Provinces, India.

Nurses: Miss Caroline Pope, Mahoba, India.

Miss Ivalu Andrus, Pendra Road, India.

Miss Lulu E. Garton, Rath, India.

In India there are 40,000,000 women in the *zenanas* waiting for enlightenment and freedom; 2,273,245 wives under ten years of age; 243,503 wives under five years of age; 10,507 who have not yet been weaned; 391,147 widows under fifteen years of age; 115,285 widows under ten years of age; 1,064 widows under one year of age.

"India's womanhood is calling for help. Cursed at her birth, married in many cases before she is twelve months old, married in every case before she is twelve years of age, a widow possibly before she is aware of having become a wife, a mother at fourteen, an old woman at thirty—such is the girlhood of India."—W. E. Gordon.

"The physician's soothing, healing touch is the broad scythe which sweeps a harvest to his feet. . . . Hospitals become schools where heavenly lessons seem more easily learned than elsewhere."

There are some ninety distinct languages spoken in India. Hindu is the prevailing one, being spoken by one-third of the people. It is the tongue mainly spoken by our missionaries. Urda is also used.

"Missions are not a failure in heathen lands, but are a sad failure in the hearts of many professing Christians at home."

Of the three hundred thousand pilgrims who come into Puri daily during the great festivals, at least seven-tenths are women, and by far the larger number of these are widows.

"India is the home of religions. There Hinduism, Buddhism, Jainism and Sikhism were born. It is the harbor of religions. When the Parsees were driven from Persia they sought and found shelter on her shores. It is the battlefield of religion. There Hinduism, Mohammedanism and Buddhism fought for mastery. Buddhism was partly absorbed and partly ousted from the land, leaving Hinduism, Mohammedanism and Christianity to struggle for supremacy."—W. E. Gordon.

The tuberculosis sanitarium at Pendra Road under the direction of Dr. Mary Longdon, is the first hospital for the tubercular in the Central Provinces.

The membership of the Mahoba church is largely made up of tithers. In 1916, besides supporting some native evangelists, the congregation erected this church without any outside help. Plans are made to build a church at one of their out-stations, Jaitpur.

It is vain to attempt to strengthen and uplift India without the help of the women, and their ignorance and backwardness, their limitation of outlook and their long-continued degradation and oppression, constitute one of the mightiest obstacles to the spread of Christianity in India.

One of the striking developments of the woman's century was the entrance of women into the practice of medicine. Their first step in this direction met with bitter opposition. In 1849 Elizabeth Blackwell was admitted to study medicine in Geneva, after knocking in vain at the doors of twelve medical colleges. This great woman, looking out over the few overcrowded avenues of employment open to women, had resolved to "open a new door, to tread a fresh path." The story of her resolute overcoming of hateful persecution and terrible obstacles of her conquest for herself of the best medical education, is one of the romances of biography.

In 1859 the Philadelphia Medical Society passed a resolution of excommunication against any doctor who lectured or taught in the Woman's Medical College, and against every graduate of that institution. Yet, in spite of opposition, within six years after Elizabeth Blackwell Montgomery graduated at Geneva, the first Woman's Hospital in all the world had been founded by Dr. Sims in New York, and the first permanent Woman's College of Medicine had been organized in Philadelphia.

These lion-hearted pioneers in the field of medicine were blazing a trail, of whose importance they little dreamed. If the contracted ideas of propriety held by the vast majority of men and women in the civilized world of that time had triumphed, one of the most powerful agencies in the Christian conquest of the world would have been wanting. Whether there were to be women physicians was a question of interest in America; but in Asia it was a question of life and death. The women of half the world were shut out from medical assistance unless they could receive it at the hands of women. So with God and nature leading them, the women pioneers pressed out into the untried path; hundreds of more timid souls followed them, and the protesting old world settled back grumbling to get used to the new situation.

It is a singular fact that scientific medicine has been developed only in Christian countries. From the very beginning Christianity has been a healing as well as a teaching religion. "When that babe was born," says Edward Bok, "there was not in the whole town of Bethlehem, or in the city of Jerusalem, a hospital in which the mother could have found shelter. There was not that night in the whole populated world a single roof to whose shelter the sick and dying could be taken without pay, not one."

The need for women physicians to relieve the physical sufferings of their own sex was first perceived and first emphasized by missionaries. Both men and women united in the demand which they began to urge upon the home churches; the men found themselves barred from practicing among women by caste and custom; the women, teachers and missionaries, had daily pressing upon them the throngs of women and little children who came to get help from the missionary medicine closet that was a part of the equipment of every station.

Dr. Duff, early in the century, had written: "Every educated person knows the peculiar position of Hindu women of the upper classes, how they are entirely secluded, and how in their case an ordinary missionary finds no access. But a female missionary who knew something of medical science and practice would readily find access . . . Would to God that we had such an agency ready for work." The good doctor, it will be observed, had not gone farther than to think of a "female missionary who knew something of medical science."

The women in the Orient, shut in, illiterate, superstitious, are naturally the hardest to win. They do not want to learn, they resist the pain of new ideas. To one argument they are open. The woman who ministers to them in their suffering, who redeems the lives of their little ones, who fights for them the pestilence that walks in darkness, may say anything she pleases to them about her religion, and they will listen. Hundreds of miles they come to the missionary hospital for treatment, and far and wide in the closed apartments of the women, they spread friendliness instead of suspicion toward the new faith. Wherever women's hospitals have gone the proportion of women in the churches has risen.

Hidden Answers

1. How much money did Congress vote to save babies? To save hogs? Explain the difference.
2. What percentage of the membership of the Disciples of Christ is to be found in our thirteen largest cities?
3. Why are the patients in India required to pay a nominal fee?
4. How much did the Christian Woman's Board of Missions pay last year for the maintenance of the work among our colored people?
5. What is the present world-wide tendency among non-Christian religions?
6. When and how did Puyao become a Christian?
7. What was the origin and development of Christian Woman's Board of Missions Day in our churches?
8. What was the ruling passion of the Cincinnati Convention?
9. How did a little Porto Rican girl set an example to others?

The missionary doctor can better enforce advanced doctrine in regard to cleanliness, sanitation and food than any other. She can trace the baby's illness to a foul courtyard or impure food, when such inquiries would be resented from anyone else. In addition to the constant pressure exerted by the women physicians in the home, is the object lesson afforded by the hospital. Its spotless wards, its tidy yard, its wholesome food, afford glimpses of possible beauty and orderliness in daily life to the many women whom its walls shelter in the course of a year. This influence, too, is widespread, for a single hospital may be advertised by grateful patients in a hundred villages.

The hospital is Christianity put in concrete terms that the dullest can comprehend. The love which induces the strangers to perform loathly tasks for the unloveliest, and to sacrifice life itself, if need be, incarnates the love of Christ before the patients. Jesus Himself lives again in His followers, and being lifted up draws all men unto Him, as He said.

The perils of the missionary pioneers were shared by the pioneer wives. Judson in Prison, Moffatt with the savages in South Africa, Chalmers in the wilderness of New Guinea, Hunt and Calvert in bloodstained Fiji, Paton in the New Hebrides, all of these and hundreds more had some woman who stood shoulder to shoulder with them, sharing weariness, danger, loneliness, sickness, death.

In the history of the United States there are hundreds of pages devoted to the Pilgrim Fathers, to one devoted to the Pilgrim Mothers. You might almost think there were no women to read the ordinary school history. So also in missionary history, there is a tendency to pass over lightly the contribution of missionary wives and mothers. Yet their contributions are many and varied.

(The above general paragraphs are from *Western Women in Eastern Lands).*

Is It Any Wonder?

IN a report recently submitted by the Children's Bureau of the Department of Labor, the statement was made that "from three to six million American children are not getting enough to eat because their parents are unable on their present incomes to buy sufficient food."

The report places the number of school children in the United States who are not receiving sufficient food at from fifteen to twenty-five per cent, while in New York City the number is one-fifth of the school population.

"These are the children," the report states, "who are often pronounced by parents and teachers as being 'delicate,' 'lazy' or 'just plain ornery'."

The cruel fact is their true affliction is simply malnutrition. And the almost unbelievable thing about this statement is that this condition exists in Christian America with all its wealth and luxury. Is it any wonder, in view of this fact, that all children's institutions, those of the National Benevolent Association included, are crowded to the doors? Is it any wonder that the demand for the immediate enlargement of all child-saving and child-aiding institutions is everywhere insistent? Is it any wonder that the managers of our homes for children, almost without exception, are growing restless and heartsick because of the number of children they are being compelled to turn away? Is it any wonder that a number of them have actually started campaigns for funds to double the capacity of their buildings?

This fact challenges the spirit of chivalry in every human heart and the spirit of Christ in every Christian soul to come to the "rescue of the innocents."

The Cincinnati Convention

THREE things may be taken as giving the measure of the Cincinnati convention, yea, four are worth remembering: the high record in receipts for the year in spite of war, influenza and other adverse factors; the service of the Committee on Recommendations of the International Convention; the organization of the United Christian Missionary Society and the way the convention sang "Faith of our Fathers."

The more we consider the gains in contributions to the nine cooperating national societies, from $1,979,-532.86 in 1918 to $2,466,-156.31 in 1919, an increase of nearly half a million dollars, or twenty-five per cent, the more wonderful and gratifying they appear, especially when we note that the advances were largely in offerings from churches and Bible schools, most of which were closed for weeks or months at the most important time of the year. Only great earnestness in the cause of Christ and wise methods of giving that earnestness expression could have led to such results.

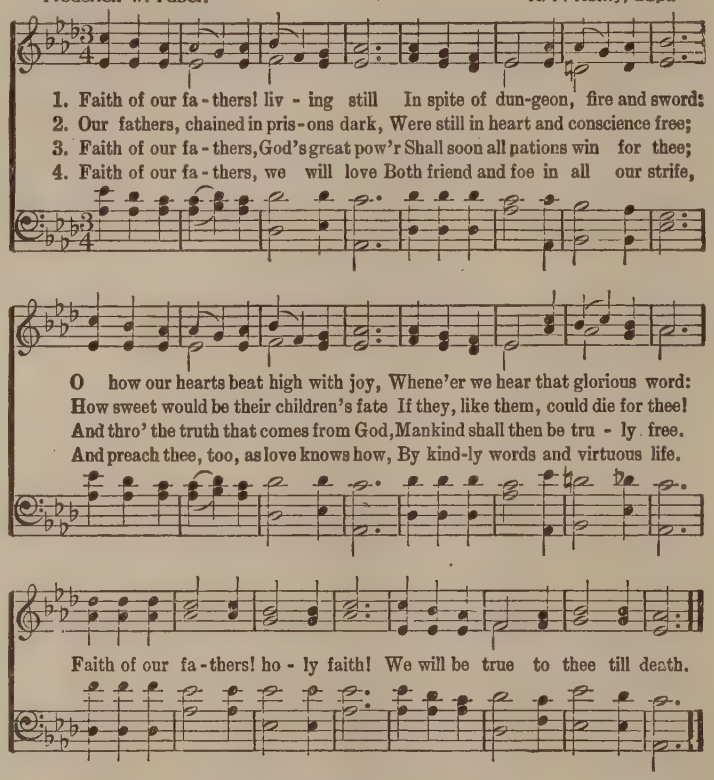
The Committee on Recommendations was made up of men and women from all parts of North America, elected by state and provincial conventions. They were in session throughout the convention with small chance to enjoy either the program or the fellowship of this great annual event. All reports of societies and committees and all recommendations and resolutions were referred to them without debate; discussions and action by the convention being reserved until each matter was reported back. So well was the convention pleased with the wisdom and fairness of this representative body that its personnel was asked to act as a special committee to name the first Committee on Nominations of the new United Christian Missionary Society.

The United Christian Missionary Society, full report of whose organization will be found elsewhere in this magazine, is an inevitable development in the growth of the Disciples of Christ. The details of its methods in the promotion and administration of brotherhood tasks will have to be worked out with patient and prayerful care; and its democratic constitution makes ample provision for this process. But its establishment cannot fail to be regarded for all time to come as a great historic event, at least commensurate with the founding of the original societies that are now united in its formation. Reverently, too, it must be said that, like those great expressions of Christ's constraining love, it came, not by the will of men, but by the will of God; and in the fullness of God's own time.

Every great gathering has one ruling passion. It required no expert observer of such matters to discover the real soul of the Cincinnati convention in its singing of the great hymn, "Faith of Our Fathers." To find the people familiar with a hymn that has not been widely published in the books most commonly used in our churches was in itself illuminating, but the real message of the singing was that the people of God are concentrating their interest and effort on the supreme essential of Christian faith and its world-wide and speedy extension. We reproduce the hymn in full that all our readers may join in singing it and that the whole brotherhood may catch up this keynote from the convention of 1919.

Faith of Our Fathers

Frederick W. Faber. H. F. Hemy, adpt.



Christian Woman's Board of Missions

International Board Meeting

THE Forty-fifth Annual Board Meeting of the Christian Woman's Board of Missions convened in the Richmond Street Church, Cincinnati, Ohio, on the morning of October 13, 1919, at 9 o'clock. It was most fitting and appropriate that this meeting should have been held in the very church in which the organization had its beginning forty-five years ago.

Mrs. Atwater, the International President, called the meeting to order, and asked that the song, "My Faith Looks Up to Thee," be sung, adding that no doubt the little company of seventy-five women sang the same song in the meeting forty-five years ago. It almost seemed that their voices were blending with the strains of the morning. A second song, "When I Survey the Wondrous Cross," was sung, and then Miss Mary Lyons, the secretary of Ohio for twenty-seven years, led the devotional service, reading Psalm 48, and commenting fittingly upon it. Her prayer following led our hearts to a deeper consecration, and fitted them for the serious business of the day.

After the singing of a verse of "My Jesus, I Love Thee," Mrs. Atwater introduced the business of the day with some heart-reaching words, speaking of the way our Father had led us through all the years of our history, and urging the fuller consecration for the ever-increasing labors of the coming years.

Record of Attendance

The roll call showed attendance as follows: International officers, Mrs. Anna R. Atwater, president; Mrs. Ida W. Harrison, vice-president; Mrs. Susanne Moffett, treasurer; Mrs. Effie L. Cunningham, Mrs. Josephine M. Stearns, Mrs. Ellie K. Payne, Miss Daisy June Trout, Mrs. Affra B. Anderson, Mrs. Lida B. Pearce, secretaries; Mrs. Maude D. Ferris, Mrs. J. D. Case, resident members of Executive Committee.

State officers: Alabama—Mrs. Birdie Farrar Omer, secretary. Arkansas—Mrs. Clio Harper, president; Mrs. L. P. Kraft, secretary. California North—Mrs. Letitia Scott, secretary. California South—Mrs. Alice E. Jackson, secretary. Colorado—Mrs. Sudie E. Flint, president; Mrs. Martha Baughman, secretary. District of Columbia and Delaware—Mrs. H. F. Harmon, president. Idaho South—Mrs. J. C. Rice, secretary. Illinois—Mrs. Guy B. Williamson, president; Miss Jennie Call, secretary. Indiana—Mrs. J. B. Case, president; Mrs. O. H. Greist, secretary. Inland Empire (Washington East and North Idaho)—Mrs. W. D. Willoughby, secretary. Iowa—Mrs. Letta P. Ashley, president; Miss Annette Newcomer, secretary. Kansas—Miss

Alma Evelyn Moore, secretary. Kentucky—Mrs. John Gay, president; Mrs. Louise Loos Campbell, secretary. Maryland—Mrs. H. O. Driscoll, president; Mrs. William C. Abhau, secretary. Michigan—Miss Mary A. Johnson, secretary. Mississippi—Mrs. Fred O'Bannon, secretary. Missouri—Mrs. Ralph S. Latshaw, president; Mrs. Laura M. White, secretary. Montana—Mrs. Grace G. Bailey, president; Mrs. Walter M. Jordan, secretary. Nebraska—Mrs. Harry Fishback, president; Miss Cora Hemry, secretary. New Mexico and West Texas—Mrs. G. A. Thumm, president. New York and New Jersey—Mrs. D. J. Schneider, president; Mrs. Eda T. Moore, secretary. Ohio—Mrs. A. R. Strang, president; Miss Mary A. Lyons, secretary. Oklahoma—Miss Marie Davies, secretary. Oregon—Mrs. H. A. Cooley, secretary. Pennsylvania—Mrs. Howard Cramblett, president; Mrs. Ethel B. Jenkins, secretary. Tennessee—Mrs. N. L. Carney, president; Mrs. C. N. Downey, secretary. Texas—Mrs. G. D. Smith, president; Mrs. Terry King, secretary. Virginia—Mrs. J. O. Helsabeck, president; Mrs. George W. Oliver, secretary. West Canada—Mrs. M. V. Romig, secretary. West Virginia—Mrs. W. W. Hume, president; Mrs. G. E. Hoffman, secretary. West Washington—Mrs. A. J. Kensley, secretary.

The total representation was, international officers, 9; resident members, 2; officers, 47, from 29 states and West Canada.

Reports of Departments

Copies of the printed Annual Report for 1918-1919 were in the hands of the women, and Mrs. Atwater called for interesting items to be emphasized by the women in charge of the various departments. Mrs. Stearns gave the financial report, Mrs. Anderson the statistical statement from Woman's Missionary Societies, Miss Conner reported for Young Women's Missionary Circles, and Mrs. Payne for the Boys and Girls' Department. Miss Trout presented interesting facts and figures regarding World Call, and Mrs. Moffett the report concerning the treasury.

These reports were very encouraging, showing gains, especially in financial returns over the reports last year. The following summaries of the Forty-fifth year of our history were given:

Woman's Missionary Societies	3,189
Young Woman's Missionary Circles	755
Boys' and Girls' Societies	1,888
Total enrolled membership in local societies—	
Woman's Missionary Societies	103,924
Young Woman's Missionary Circles	12,280
Boys' and Girls' Societies	29,024
Total subscriptions—	
World Call	79,731
The King's Builders	12,289
Total amount from Woman's Missionary Societies	$293,572
From Young Woman's Missionary Circles	20,268
Boys and Girls	18,924
Total from all Missionary Societies	332,764
Total amount from churches	50,567
Total amount from churches and societies	383,331

These offerings, with receipts from other sources, such as individual gifts, Men and Millions, bequests, etc., amounted to $691,951.

Reports and Recommendations for Fields

Mrs. Atwater reported that India has asked for an enlargement of the equipment for the sanitarium at Pendra Road, the erection of additional buildings for the Girls' School at Bilaspur, also an enlargement of the hospital at Bilaspur.

She next presented Mexico, speaking of communications she had received concerning our contemplated program in that field, actions concerning which have been already spread upon our minutes. This program was announced at the board meeting in Atlanta in 1914, and action was taken to leave Monterey, if by doing so the work could be forwarded in Mexico. From this time on the program has been slowly developing on account of conditions growing out of the revolution in Mexico, until at the City of Mexico conference definite plans were announced looking to Christian occupation of the entire republic. Our board has gone on in pursuance of its part of the program, concluding property exchange and purchase, depriving no congregation of a place of worship, and interfering in no way with the independence of our local congregations.

Every field, at home and abroad, is appealing for more equipment and more missionaries.

Salaries of Missionaries

It was voted on recommendation of the Executive Committee that the scale of salaries of missionaries be as follows:
Allowances of children on all fields—

From 1 to 5 years	$100 per year
From 6 to 9 years	$150 per year
From 10 to 16 years	$200 per year
Years 17 and 18	$250 per year
19 to 21 years (if in school)	$250 per year

In the countries of India, China, Mexico, Porto Rico, salary of single missionaries, $750; married couples, $1,400. In Africa, single missionaries, $850; married couples, $1,500. In Argentina, single missionaries, $800; married couples, $1,500. In Paraguay, married couples, $1,400, it being understood that on all foreign fields losses on account of unfavorable rates of exchange, caused largely by conditions growing out of the war be made good to the missionaries.

As this was a very special anniversary season, the close of forty-five years of history of the Christian Woman's Board of Missions, the women of the missionary societies of Cincinnati and vicinity, had very graciously prepared a beautifully appointed luncheon, which was served in the very room in which the organization had had its beginning forty-five years ago.

After the women had enjoyed the delightful repast, Mrs. L. C. Fillmore, chairman of the Women's Committee of the Convention, in a very happy speech of welcome and greeting, introduced Miss Mary Lyons, general Secretary of the Christian Woman's Board of Missions of Ohio, toastmistress for the occasion.

It was a very happy, reminiscent hour, as different ones were called upon to voice words fitting to the occasion, and we could feel the sympathetic nearness of those who had labored and gone on before.

Much appreciation was expressed for the delightful fellowship of the hour and the closing strains of "Blest Be the Tie that Binds" never came from hearts more responsive to the truth of the beautiful words than those of the women there gathered because the love of Christ constrained them and united them for service for the bringing in of His Kingdom.

Forty-fifth Annual Board Meeting at the Richmond Street Church, Cincinnati

Afternoon Session

Miss Newcomer of Iowa was the leader of the opening devotional service.

Mrs. Cunningham presented the report of the Committee on Unification as it had been recommended by the Executive Committee, first sketching briefly the historical background of the plan for unification, and reading the Articles of Agreement.

It was voted unanimously that as the International Board of the Christian Woman's Board of Missions these articles of agreement be adopted.

One of the most interesting reports given was that of Mrs. Harrison on her activities as our representative in interdenominational work, especially in connection with the Interchurch World Movement. Many committee meetings and conferences had been attended, and a very sincere appreciation was expressed for her unselfish and very efficient service for the board, by a rising vote.

Mrs. Atwater, in harmony with the evident feeling produced by Mrs. Harrison's report, called upon Mr. A. E. Cory to voice this feeling in prayer.

Mr. T. F. Reavis of Buenos Aires presented an appeal on behalf of the women of Latin America, especially Paraguay.

The following resolution was presented by Mr. A. E. Cory and unanimously voted:

That the Association indorse the Interchurch World Movement, and lend it hearty cooperation in every possible way in carrying to a successful conclusion its aims and purposes.

That we authorize the association to underwrite the expenses of the movement not to exceed 5 per cent of our budget askings, and that we name Mrs. Ida W. Harrison, Mr. Samuel G. Inman, now serving on the General Committee of the Interchurch World Movement, and one other to be nominated, as our representatives on the General Committee for one year from date.

The following aims and recommendations for 1919-1920 were voted:

1. That the plans and aims for the Five-Year Campaign be steadily stressed and realized.

2. That the general aims for 1920-1921 be as follows:

Organizations	10,000
Enrolled members	250,000
World Call	100,000
The King's Builders	25,000
Offerings	$1,000,000

3. That departmental aims for 1920-1921 be as follows:

	W.M.S.	Y.W.M.C.	B.&G.
Organizations	4,500	1,500	4,000
Members	175,000	25,000	50,000
Subscriptions	100,000	------	25,000
Offerings	$500,000	$50,000	$30,000

4. That the general aims for 1919-1920 be as follows:

Organizations	7,900
Enrolled members	190,000
World Call	95,000
The King's Builders	17,500
Offerings from organizations	$610,000
Total offerings	$800,000

5. That departmental aims for 1919-20 be as follows:

	W.M.S.	Y.W.M.C.	B.&G.
Organizations	4,200	1,200	2,500
Members	135,000	20,000	35,000
Subscriptions	95,000	------	17,500
Offerings	$400,000	$35,000	$25,000

Recommendations on General Development Work

1. That we plan to enter for missionary cultivation 1,000 non-cooperating churches and that this number be apportioned among the states and provinces.

2. That in states having a number of non-cooperating churches all state and district officers devote at least one-half of the time given in field work to visitation of churches having no missionary societies, distributing missionary literature, developing missionary interest, taking World Call subscriptions, and enrolling Home Department members looking toward future organization.

Dedication Day, Torrington, Jamaica

Boys' and Girls' Aims and Recommendations

1. That the Boys' and Girls' Department adopt as its watchword through the Five-Year Campaign—Giving: Our Lives, Our Service, Our Money to Jesus, for Others.

2. That the Honor Roll requirements be as follows:

(a) Regular meetings during ten consecutive months of the missionary year.

(b) Increase in membership.

(c) Reaching the aim.

(d) Subscriptions to The King's Builders equal in number to two-thirds the families represented in the Society.

(e) Sending quarterly reports promptly as required in December, March, June and September.

3. That the special work for the year be the paying of the allowances for the Junior Missionaries, the supporting of the orphans in India, the building of a mission home at a cost of $2,500, and the paying of $1,500 toward the expense of maintaining the mission steamer *Oregon* on the Congo.

4. That as a result of the widespread desire on the part of leaders, ministers and local workers for a correlation of all the religious activities of the children of the church, The Christian Woman's Board of Missions cooperate with other educational agencies in seeking to bring about a more closely correlated plan of work for the children.

5. That a committee composed of representatjves of all the several educational agencies dealing with the childhood of the church be appointed to begin work upon a plan of correlation.

6. That the Triangle Clubs become a part of the Young People's Department.

7. That the use of The King's Builders be urged in all Junior Societies and in all other organizations of the Boys' and Girls' Department.

8. That every Woman's Missionary Society set itself earnestly to the work of fostering some form of missionary training for the children of the church.

Living Link Assignments

That since the scale of advance for missionary salaries begins with October 1, 1919, and the high rate of exchange in most countries demands increase in missionary support, the Executive Committee, after conference with members of the Foreign Christian Missionary Society present the following:

1. That the assignment of an individual missionary to a church, organization, or individual be made only where an aim of $1,000 annually is undertaken.

2. That support for Sustaining Links be assigned to churches, organizations or individuals where an aim of $800 annually is undertaken. This can be designated for work in one or more stations or fields.

3. That a church or organizations providing $600 annually be credited with support of a Living Link standard.

Literature

That during the year 1919-1920 the work of the Literature Department, both in production and distribution be thoroughly systematized.

That it be the policy of the department to ascertain the needs of the constituency for literature in its various forms and to seek to supply those needs.

As a fitting close to the day, whose business had involved so many weighty considerations for the future work of the Christian Woman's Board of Missions, Miss Mary J. Judson, for twenty-four years treasurer of the organization, offered the closing prayer and the meeting adjourned.

Minutes of the Convention

The forty-fifth annual convention of the Christian Woman's Board of Missions met in Music Hall, Cincinnati, Ohio, on October 14, 1919, and at 9 o'clock Mr. W. E. Hackleman led in the singing of "Stand Up for Jesus" and "Faith of Our Fathers."

Following the singing Mr. Edgar DeWitt Jones, president of the International Convention of Disciples of Christ, formally called the convention to order, and introduced Mrs. Anna R. Atwater, president of the Christian Woman's Board of Missions, as presiding officer for the sessions of its convention.

After a brief greeting Mrs. Atwater announced a responsive Scripture reading, which was followed by a prayer by President A. McLean of the Foreign Christian Missionary Society.

Mrs. Ralph S. Latshaw then presented the following report of the Committee on Rules, which was adopted:

1. That debate on all questions be limited to two minutes.

2. That no person be granted the privilege of speaking twice to the same question unless permitted to do so by unanimous vote of the convention.

Mrs. Affra B. Anderson reported for the work of the Woman's Missionary Societies, Miss Lola B. Connor for Young Woman's Missionary Circles, Mrs. Ellie K. Payne for Boys' and Girls' Work and Literature. At the close of her report Mrs. Payne presented Mrs. Lida B. Pearce as the new secretary of the Boys' and Girls' Department, as after six years of service with that work Mrs. Payne had given it over to take the work of the Literature Department. Mrs. Pearce responded with an outlook into the future for the boys' and girls' work.

Mrs. Stearns presented the statistical and financial summary for the year as recorded in the minutes of the board meeting.

Mrs. Moffett presented the report of the treasurer for the year with the following summary:

Balance October 1, 1918	$72,400.20
Actual Receipts	691,950.93
Return Funds	66,382.01
Borrowed Money	103,500.00
Total, including balance	$934,233.14
Total disbursements	908,811.34
Cash on hands	$25,421.80
Overdraft	89,580.40
Fund balance	$115,002.20

Mrs. Atwater read a telegram from President C. T. Paul of the College of Missions, who was detained at home on account of illness:

"My morning prayer for you has brought assurance that you will be divinely guided for this day. 'In quietness and confidence shall be your strength.'"

Mrs. Cunningham gave the presentation of World Call, announcing its large subscription list of 79,731.

Mrs. Ida W. Harrison then took the chair while Mrs. Atwater gave the report and recommendations for the fields, as they had been voted the previous day in the board meeting. She spoke especially of the program for Mexico and Paraguay and enlargement on all the fields, home and foreign.

The song, "Take Time to Be Holy," was sung and Mr. John E. Pounds read a Scripture lesson and offered prayer.

The beautiful "Pageant of Victory" in tableau, pantomime and song, presented by representatives of our organizations in Ohio was the closing feature of the morning program.

The Victory Gift brought at the close of the pageant totaled over $26,000.

After the singing of "Savior, Like a Shepherd Lead Us" and "My Faith Looks Up to Thee," Mr. M. D. Clubb offered the opening prayer.

Mrs. May Griggs Van Voorhis gave the first address of the afternoon on "Our Children and the World Task."

This was followed by a business session in which the Articles of Agreement, submitted by the Committee on Cooperation and Unification and adopted for presentation at the convention at the meeting of the International Board on the previous day, were read by Miss Daisy June Trout.

The report of the Nominating Committee was then presented by Mrs. Terry King, chairman of the committee.

President—Mrs. Anna R. Atwater, College of Missions, Indianapolis, Indiana.

Vice-President—Mrs. Ida W. Harrison, 530 Elm Tree Land, Lexington, Kentucky.

Secretaries—Mrs. Effie L. Cunningham, College of Missions, Indianapolis, Indiana; Mrs. Josephine M. Stearns, College of Missions, Indianapolis, Indiana; Mrs. Ellie K. Payne, College of Missions, Indianapolis, Indiana; Miss Daisy June Trout, College of Missions, Indianapolis, Indiana; Mrs. Affra B. Anderson, College of Missions, Indianapolis, Indiana; Mrs. Lida B. Pearce, College of Missions, Indianapolis, Indiana.

Treasurer—Mrs. Susanne Moffett, College of Missions, Indianapolis, Indiana.

Resident Members of Executive Committee

Mrs. Maude D. Ferris, 103 Pleasant Avenue, Taylorville, Illinois.

Mrs. Jasper D. Case, Rushville, Indiana.

Mrs. T. C. Howe, 30 Audubon Place, Indianapolis, Indiana.

Mrs. J. W. Putnam, 362 Downey Avenue, Indianapolis, Indiana.

Mrs. W. C. Smith, Indianapolis, Indiana.

Mrs. Louise Loos Campbell was elected chairman of the Nominating Committee for next year's convention.

The reading of the Nominating Committee brought to mind the absence of Mrs. A. M. Atkinson, who has served the board in an official capacity for many years. Her earnest request that she be relieved of her office as resident member of the Executive Committee by the Nominating Committee had been reluctantly granted. It was voted that a message of love and appreciation be sent her by the convention.

Judge F. A. Henry presented the report of the Committee on Recommendations of the International Convention, as follows:

The Committee on Recommendations recognizes as its function and duty the privilege of passing in an advisory way upon matters of fundamental policy of the missionary organizations, and the committee will avail itself of this opportunity at a later session of this convention, if, upon further study of the Society's report, it may be deemed advisable.

We beg now to report that, having given such consideration as time permitted to the plans and recommendations of the Christian Woman's Board of Missions, we very heartily commend to the churches the plans and aims as set forth by the board for the ensuing year, and for the completion of the Five-Year Campaign. We urge the churches to cooperate in furtherance of these aims.

The resolution regarding the Interchurch World Movement as voted by the International Board at its meeting the previous day to be presented at the convention was read by Mrs. Payne. This resolution was, on motion, adopted.

Mrs. Atwater then presented missionaries in attendance from the home field, India, Mexico, Porto Rico, South America, Africa, China, after which brief addresses were given by Mr. J. T. McGarvey, of Hazel Green, Kentucky; Mr. J. H. Thomas, of Martinsville, Virginia; Mr. E. C. Davis of India, Miss Elma Irelan of Mexico, Mr. Tolbert F. Reavis of South America, and Mrs. G. L. Hagman of China.

The program for the closing hour of the afternoon session was in charge of the students of the College of Missions, about forty of whom were present. This feature of the day was much appreciated.

Evening Session

A great audience convened at 7:30 o'clock and, after a song service and devotional period, the president introduced Major Thomas J. Dickson, ranking chaplain of the United States army, who gave the evening address on "America and the Battle of Verdun." The note in the great address was that as America had helped so mightily in winning the great war just closed, so in the great struggle in making Christianity the saving religion of all the world, America must go forward with might in the name of Jesus Christ, our Leader.

The evening closed with a beautiful stereopticon presentation of the song, "America the Beautiful," aided by the mighty chorus and the great audience.

Mrs. Cunningham moved the adjournment of the convention until Monday, October 20, 1919. This was carried and the meeting was closed with the Christian Woman's Board of Missions' benediction.

Hour of Prayer

The five o'clock hour of prayer was held in the Richmond Street Church on Sunday afternoon, and was one of the most spiritual and helpful hours of the convention. Mrs. T. W. Grafton of Indianapolis was the leader for the hour, which was truly one of prayer and intercession. It was recalled many times that in the historic church our Christian Woman's Board of Missions had had its beginning as the result of prayer and a longing for service. The meeting gave a fitting benediction to the week of convention.

Ellie K. Payne,
Recorder.

These Missionaries Have Just Had One Square Meal, the Annual Breakfast Given by President McLean and Shared by Twice as Many of Their Friends

Left to Right, First Row—Mrs. Barger and Child, Mrs. Macklin, W. H. Scott, Dr. Jennie V. Fleming, Mrs. Atwater, Mr. McLean, E. C. Davis.
Second Row—Mrs. Dye, Dr. W. E. Macklin, Mrs. Scott, Miss Anna B. Cowdrey, Mrs. Cunningham, Mrs. Davis, Mrs. Schaefer, Harry Schaefer and child, Mrs. Paul.
Third Row—Dr. G. J. P. Barger and child, D. C. McCallum, T. A. Young, Miss Olive Griffith, D. O. Cunningham, Mrs. Young, Miss Mary F. Lediard, Miss Jessie Asbury, Alexander Paul.
Fourth Row—Dr. Royal J. Dye, Dr. W. N. Lemmon, Mrs. Perry, Miss Kate Galt Miller, E. P. Gish, Miss Myrtle Furman, Miss Nannie Hopper, Miss Elma C. Irelan, S. G. Inman.

Foreign Christian Missionary Society

THE forty-fourth annual meeting of the Foreign Christian Missionary Society was held at Music Hall Wednesday morning, October 15.

The convention was opened at 9 o'clock, President McLean presiding. W. E. M. Hackleman served as musical director. After singing "Holy, Holy, Holy, Lord God Almighty," prayer was offered by W. F. Turner of Spokane, Washington.

The hymn, "How Firm a Foundation, Ye Saints of the Lord," was sung and a Scripture lesson was read responsively, after which the audience sang, "Far and Near the Fields Are Teeming."

The usual committees were appointed.

The annual reports were presented. C. W. Plopper presented the report of the treasurer, C. M. Yocum the report of the home base, R. A. Doan the report from the fields, and S. J. Corey the report on candidates, the needs of the fields and the recommendations.

L. N. D. Wells offered a prayer of thanksgiving and the audience sang "Faith of Our Fathers."

The missionaries present were presented to the convention, as follows:

Dr. and Mrs. W. E. Macklin, Mr. and Mrs. Alexander Paul, Mrs. E. I. Osgood, Dr. and Mrs. G. L. Hagman, all of China; Mr. and Mrs. Thomas A. Young, Miss Jessie J. Asbury, Mrs. Fred E. Hagin, Miss Edith Hagin, Miss Mary F. Lediard, Miss Edith Parker, all of Japan; Dr. W. N. Lemmon and Bruce L. Kershner of the Philippines; Mr. and Mrs. W. H. Scott and their two children, Miss Jennie Fleming, Miss Olive Griffith and Mr. and Mrs. D. O. Cunningham, all of India; Dr. and Mrs. G. J. P. Barger and their two children of Congo.

The office force was also presented.

The period of intercession was conducted by W. F. Rothenburger of Springfield, Illinois.

Mrs. Charles Reign Scoville of Chicago sang "Ere You Left Your Room This Morning."

The memorial address was delivered by C. S. Medbury of Des Moines, Iowa.

After the hymn, "Jesus, Lover of My Soul," R. H. Miller of Kansas City, Missouri, gave an address on "The Life Call."

The benediction was pronounced by Bishop Hartzell of Africa.

Wednesday Afternoon

After a hymn and Scripture lesson, prayer was offered by D. C. McCallum of Kentucky.

The report of the Committee on Nominations was presented by I. J. Spencer, the chairman, and is as follows:

"Your committee, appointed by the General Board meeting to nominate the officers of the Foreign Christian Missionary Society for the ensuing year, begs leave to submit the following report:

"A. McLean, president, Cincinnati, Ohio; John E. Pounds, vice-president, Hiram, Ohio;

T. W. Grafton, vice-president, Indianapolis, Indiana; J. D. Armistead, vice-president, Cynthiana, Kentucky; M. Y. Cooper, vice-president, Cincinnati, Ohio; D. W. Teachout, vice-president, Cleveland, Ohio; L. N. D. Wells, vice-president, Akron, Ohio; C. R. Oakley, vice-president, Portsmouth, Ohio; R. E. Elmore, recorder, Cincinnati, Ohio; C. W. Plopper, treasurer, Cincinnati, Ohio; F. M. Rains, secretary emeritus, Cincinnati, Ohio; S. J. Corey, secretary, Cincinnati, Ohio; A. E. Cory, secretary, Cincinnati, Ohio; R. A. Doan, secretary, Cincinnati, Ohio; Bert Wilson, secretary, Cincinnati, Ohio; C. M. Yocum, secretary, Cincinnati, Ohio; Stanley Spragens, auditor, Cincinnati, Ohio.

"To serve on the Committee of the Interchurch World Movement: D. W. Teachout, C. M. Rodefer, Stephen J. Corey.

"Respectfully submitted,

"J. T. Boone,
"C. W. Dean,
"I. J. Spencer."

The report was adopted.

Brief addresses were made by the following missionaries: Dr. W. E. Macklin, Mrs. E. I. Osgood, E. P. Gish, Dr. G. L. Hagman, Miss Dorothy Macklin, Mrs. Fred E. Hagin, Miss Edith Parker, Miss Mary F. Lediard.

Mrs. Edith Anderson Butler of Springfield, Illinois, sang "He Lifted Me," and H. H. Griffis of Portland, Oregon, led in prayer.

The following missionaries spoke: T. A. Young, Mrs. T. A. Young, Miss Jessie J. Asbury, D. O. Cunningham, W. H. Scott, Mrs. W. H. Scott, Miss Jennie V. Fleming, Dr. G. J. P. Barger, H. A. Baker, Mrs. H. A. Baker, Dr. W. N. Lemmon, Dr. and Mrs. R. J. Dye.

The following were introduced: W. T. Moore, one of the officers of the Society its first year, and H. S. Earl, who went to England as the Society's first missionary, largely at his own expense.

The report of the Committee on Recommendations of the International Convention of Disciples of Christ was presented by F. A. Henry of Cleveland, Ohio.

Report of Committee on Recommendations of the Report of the Foreign Christian Missionary Society.

Having examined with care the report of the Foreign Christian Missionary Society, your committee recommends its wide distribution and reading. In the judgment of the committee it is the best report ever made by the society.

Special attention is called to the plans that are being worked out to increase the standard of support of living links. Six hundred dollars no longer represents the support of a missionary. The time has come for a complete reconstruction of our missionary standards. (See minutes of the Christian Woman's Board of Missions for the schedule of missionary support adopted for both societies.)

Your committee heartily approves of the plan to provide scholarships for those who contemplate attending the College of Missions, to prepare for the mission fields.

Your committee also approves of the merger of the Missionary Intelligencer into the World Call and rejoices at the growing influence of that excellent periodical. We suggest that the convention recommend World Call to the churches and that so far as possible it be placed in every home of the Disciples of Christ.

If upon further conversation other recommendations appear advisable your committee reserves the privilege of presenting them at later sessions of the convention.

We heartily approve the efforts of our different agencies to promote harmony and efficiency in their work by union, but at the same time we recognize that our constitution expressly disavows any authority over any of our missionary, benevolent or eleemosynary organizations other than that which is advisory.

We express cordial sympathy with the officially stated purposes of the Interchurch World Movement. We desire to unite with our brethren of the various denominational bodies in every cooperative effort looking to closer relations between Protestant bodies, as far as may be done without peril to the principles for which our religious movement started. Nothing further than this can be stated by a people who have no tribunal superior to the local church.

Respectfully submitted,

C. M. Chilton,
B. L. Smith,
J. H. Miller,
M. Lee Sorey,
H. W. Carpenter.
Subcommittee.

Resolutions were adopted for participation in the organization of the United Christian Missionary Society.

Wednesday Night

In the service of prayer and praise, a number of hymns were sung and prayer was offered by Dr. George William Brown of Lexington, Kentucky.

Frank Biddle sang "Hear My Cry, O Lord." W. R. Warren spoke on "World Call." Miss Lucy L. Desha sang "Beneath the Cross of Jesus." Fletcher S. Brockman of New York delivered an address on "The Church and the New World."

The benediction was pronounced by Edgar DeWitt Jones.

American Christian Missionary Society and Board of Church Extension

Thursday Morning

THE annual convention of the American Christian Missionary Society opened Thursday morning, October 16.

The song service was led by W. E. M. Hackleman. Devotional exercises were conducted by B. L. Smith of Moberly, Missouri, a former secretary.

By consent of the convention the president of the Society, F. W. Burnham, was made chairman of the day and was presented with a gavel made from the wood of old Brush Run Creek Church, established in 1811.

The report of the Board of Church Extension was given by Secretary George W. Muckley, who for twenty-nine years has directed this great section of our American work.

Words of emphasis on special phases of this work were given by John H. Booth.

Secretary Muckley introduced M. H. Gray, treasurer of the board.

J. M. Monroe was given four minutes to speak of the cause in Oklahoma.

President Edgar DeWitt Jones of the International Convention announced that resolutions on the League of Nations were, without debate, referred to the Committee on Recommendations.

F. W. Burnham introduced the office force of the American Society.

The report of the Board of Trustees of the American Christian Missionary Society was presented by Secretary Grant K. Lewis.

This report was followed by words of emphasis by the following: Carey E. Morgan on "Evangelism"; R. H. Miller, "Work Among Immigrants"; Alva W. Taylor, "Social Service"; H. H. Peters, "Rural Church"; Keith Vawter, "In Regard to the Handling of the Permanent Funds of the American Society."

Ten to fifteen minutes were given for words of commendation or criticism or for questions from anyone in the audience regarding the report of the American Christian Missionary Society. The following persons spoke from the floor: G. A. Hoffman of Missouri, Mrs. G. W. Fryer, Kentucky; O. G. Hertzog, Ohio; S. M. Martin, Washington; Mrs. Pritchard, H. T. Brown.

Chief Red Fox Skiuhushu and his cousin, Black Hawk, were introduced and sang "America" in their native tongue, after which the audience joined in the song.

At the meeting of the General Board of Managers on Monday afternoon a committee was appointed that should name the Nominating Committee for the American Society, whose duty it would be to name the officers and directors for this year. Because there was no convention last year sixteen members of the Board of Trustees were to be nominated; also officers for the Board of Church Extension and the Board of Christian Endeavor. The following committee was named, to report at the afternoon session:

H. O. Breeden, California, chairman; C. H. Morris, Colorado; Sydney H. Thomson, Missouri; W. N. Briney, Kentucky; T. W. Grafton, Indiana; W. D. Ryan, Ohio; George A. Miller, Washington, D. C.; S. H. Zendt, Illinois; R. J. Westaway, Saskatchewan; S. B. Lindsay, New York.

The Committee on Prayer Meeting Topics for 1920 presented its report through its chairman, Walter Scott Cook.

President Jones presented two recommendations—concerning the Boy Scout movement and work in Washington—which were referred to the Committee on Recommendations.

Solo by Mrs. Edith Anderson Butler, followed by a period of intercession, led by Finis Idleman.

A cablegram from Charles S. Macfarland, of the Federal Council, was read and was then referred to the Committee on Recommendations.

Address, "Unredeemed America," by President F. W. Burnham.

Benediction, W. T. Moore, Florida.

Sewing Class, Bohemian Sunday School, Cleveland, Ohio.

AFTERNOON

Scripture Lesson, Acts 1:6-11, and prayer by Perry J. Rice of Chicago, followed by a song service.

Americanization program. The needs of the immigrant work were given by our missionaries in the following order:

John Johnson, who has been the longest in this particular service, working in New York City; Constantine Jaroshevich, working in Chicago; Miss Bertha Merrill, in regard to her phase of the work in New York City; Ray Manley, in regard to the coke regions of Pennsylvania; F. D. Butchart, in regard to the cooperative work between Americans and immigrants in Cleveland.

Solo, Mrs. Edith Anderson Butler.

Regional messages for the United States and Canada—John P. Sala, representing New England, New York and the Eastern States; A. R. Moore, who has just been called to the superintendency in the South Atlantic and Southern States; Charles W. Dean, Regional Superintendent in the Rocky Mountain district; F. M. Rogers, representing the Pacific coast; W. F. Turner, Regional Superintendent in the Northwest; C. B. Osgood, Superintendent of the Northwest Central district, which includes Minnesota and the two Dakotas; R. J. Westaway of Saskatchewan, brought a message from the western provinces of Canada.

Chief Red Fox Skiuhushu was given an opportunity to bring a word of greeting and of appeal for his people.

Address, George W. Knepper, Spokane.

Prayer by I. N. McCash.

The Committee on Recommendations reported as follows:

We recommend that the printed report of the American Christian Missionary Society be adopted with changes and amendments, making it read as follows:

1. In view of the splendid results which have attended the promotion of the United Budget and the Every Member Canvass, the Board of Trustees recommends that the Society endorse the continued promotion of a United Budget through a joint promotion committee of our general agencies and the state and provincial societies.

2. Considering the apparent need that, at the earliest possible moment, our nation become a homogeneous people—not only by speaking one language and by methods of Americanization, but also by means of Christianization—your board recommends that the Society extend, as rapidly as means can be secured for this purpose, its immigrant service, both that already established and in other strategic centers of immigrant population.

3. In harmony with the report of the Committee on Cooperation and Unification, your Board heartily recommends to the Society the adoption of the proposed articles of agreement and its cooperation in forming the proposed United Christian Missionary Society and the carrying forward of its work.

4. In view of the results and findings of the Montana survey, your Board recommends that the Society assume the responsibilities allotted to it and instruct the executives of the Society to use every effort to bring to success our share of the Home Missionary task in that state, and that the Society approve similar surveys, with resultant responsibilities, so far as in our power to meet them, in other Home Missionary undertakings.

5. Your Board recommends that the Society endorse the Interchurch World Movement and lend its hearty cooperation in every possible way in carrying to successful conclusion its aims and purposes; and that we authorize our Board to underwrite the expenses of the movement not to exceed five per cent of our Budget askings and that we name Mr. Robert M. Hopkins and Mr. R. H. Miller, now serving on the General Committee, and Mr. F. W. Burnham, to serve on the General Committee as our official representatives for one year from date.

6. In accordance with the recommendations of the mid-year conference of Home Missions workers at St. Louis, your Board recommends that the Society create a rural church department, with such secretarial force and equipment as may be necessary.

7. Your Board recommends the extension of the Social Service Commission and its further equipment for service.

8. In accordance with the recommendations of the mid-year conference of Home Missions workers at St. Louis, your Board recommends that the Society create a department of Ministerial Reference to keep on file accurate information regarding the training and moral character of our ministers for the information of the churches and as a means of aiding churches and ministers in making suitable adjustment of field and workers.

9. Regarding work among American Indians, your Board recommends that the Society authorize its executives to inaugurate such work whenever, in their judgment, sufficient funds are available to warrant the carrying through of such an enterprise; provided, of course, that thorough investigation reveals a need and opportunity for the Society to undertake such work; and provided further, that any such work undertaken shall be put in charge of trained and responsible American leaders and that the entire enterprise shall be held strictly accountable to the American Christian Missionary Society.

10. Your Board recommends that the Society encourage the holding of an annual mid-year conference of Home Missions workers similar to that held last year in St. Louis.

11. Your Board recommends that the Society stress the Life Call for missionary service in the home land; that a representative of the Society visit our colleges and lay before the students thereof the challenge of the home fields for life service; and that by means of literature and otherwise the ministry in the home land and the special features of home missionary service be impressed upon the youth of our churches.

12. Your Board recommends that serious consideration be given by this convention to the whole subject of evangelism, including the suggestions incorporated in this report, and those coming from the Administrative Committee of the International Convention; and that the Society authorize the Board and its executives to carry into execution whatever program may be adopted by the convention.

13. In view of the need of strengthening the ties between groups of Disciples in all parts of the world, your Board recommends that the proposal of the Committee on Foreign Relations be carried into effect as early as can be done, and that the President of the Society, with others who may be secured to go at their own charges, visit the Disciples of England, Denmark, Scandinavia and Russia and, if possible also, our brethren in Australia and New Zealand.

14. Your Board recommends that favorable action be taken by the Society on the request of the Home Missions Council, found on page 25.

15. Your Board heartily endorses the recommendation of the Board of Church Extension seeking authority from the Society to make outright gifts to Ridgewood Heights Church, Brooklyn, New York, and St. Charles Avenue Christian Church, New Orleans, Louisiana, and to other large cities; provided these gifts shall come from offerings from churches.

16. We recommend that this Board select a commission which shall be the Stewardship Commission of the United Christian Missionary Society. And we further recommend that a national stewardship secretary be elected

to foster and to push this vitally needed work among all our churches.

Your committee further recommends the following amendment: Constitution and By-Laws of the American Christian Missionary Society. Article IX, Sec. II. "This Board shall also receive and may administer as a gift fund all offerings from churches and such offerings as shall be designated by individual donors; such gift fund to be used in the establishment of our work by the purchase of lots and the erection of buildings."

Your committee further recommends the printed report of the Board of Church Extension for approval.

Recommendations contained in the report of the Executive Committee of the International Convention:

First, that we approve the United Missionary Budget for the missionary year 1919-1920, totaling $3,000,017, and apportioned as set forth in said report.

Second, that we endorse the proposed program to hold biennial conventions, and suggest that the states also hold biennial conventions on alternate years. We further recommend that every constituent society make necessary changes in its constitution to make this effective; and that the secretary of the International Convention hand down to state and provincial societies the recommendation to join in this program. The Executive Committee gives notice of amendments to the Constitution of the International Convention of the Disciples of Christ so as to substitute biennial and biennially for "annual" and "annually" wherever they occur. (This recommendation recommitted.)

Third, that commissions on "The Local Church," "Missionary Agencies and Organized Life" and on "World Conditions" be appointed for these purposes with the membership and in the manner indicated in the Executive Committee's report.

Fourth, that the subject matter of the recommendations as to ministers' salaries will be fully covered in a further report of your committee, to be presented later during the convention.

Fifth, that your committee disapproves of the remaining recommendations contained in this report.

Resolutions for participation in the organization of the United Christian Missionary Society are approved by the Committee.

Believing that more settled economic conditions, the peace of the world and good will among men largely depend upon the establishment of a league of nations, and believing that the United States must not fail her allies and the world at large at this hour, the International Convention of the Disciples of Christ therefore strongly urge upon the Senate of the United States the early ratification of the treaty of peace, including the covenant of the League of Nations.

George A. Campbell,
L. O. Bricker,
J. N. Haymaker,
Subcommittee.

Your subcommittee, to which was referred the ninth annual report of the Association for the Promotion of Christian Unity, begs leave to report as follows:

We commend most cordially the service during the past year, and the announced plans for the future work of the Association for the Promotion of Christian Unity as set forth in its ninth annual report presented to this convention, viz.: "To promote passion for Christian Unity through intercessory prayer, irenic literature and friendly conference," as the avowed object of this Association sounds again the note which inspired the Restoration Movement inaugurated by the "Declaration and address of Thomas Campbell."

Boldness in the proclamation of our faith need not, and must not be inconsistent with true Christian humility in the maintenance of our plea for the reunion of all Christendom on the rock foundation of the primitive church.

So should Christians ever strive and pray, as Jesus Himself taught praying, "That they all may be one, as Thou, Father, art in me, and I in Thee, that they also may be one in us; that the world may believe that Thou hast sent me."

To this end we recommend that the Scripture cited be made a central and oft-repeated object of concerted intercession in the prayer services and public worship of all our congregations; that instead of pride as a peculiar people, we may cultivate humility because we have yet accomplished so little for real Christian union; that in steadfastly striving against un-Christian sectarianism and departure from the principles of primitive Christianity as the mote in the eyes of our brethren who are not of us, we may not incur the imputation of any beam unremoved in our own eyes.

And finally that we give our unremitting aid to the realization of its aim to put into the field as soon as possible, fifty Christian unity missionaries for the purpose of furthering all the interests of the Association for the Promotion of Christian Unity.

Frederick A. Henry,
Milo Atkinson,
W. S. Priest,
G. L. Bush,
Subcommittee.

A motion was made and seconded that the report of the Committee on Recommendations of the International Convention be adopted.

A. McLean objected to the recommendation concerning biennial conventions. By motion the recommendation concerning biennial conventions was recommitted.

On motion the report, with the exception of the recommendations on Unification and the League of Nations, was adopted.

After extended discussion the previous question was called for. A rising vote was then taken on the recommendation regarding the proposed unification. This motion carried.

It was voted that the resolution on the articles of agreement for unification be adopted.

A rising vote was taken on the recommendation in regard to the League of Nations. Carried.

It was voted that a recess of one-half hour be taken and that the evening session begin at eight o'clock.

Evening

Song service by W. E. M. Hackleman.

Devotional period led by Walter Scott Priest, of Wichita, Kansas. H. O. Breeden reported for the Committee on Nominations as follows:

President, F. W. Burnham; first vice-president, Dr. R. L. Rigdon, San Francisco; second vice-president, Dr. E. H. Long, Buffalo; third vice-president, George H. Stewart, Winnipeg; secretary, Grant K. Lewis; secretary, Bible School Department, Robert M. Hopkins; treasurer, B. L. Humbert; auditor, Stanley Spragens; recording secretaries, Jesse M. Bader, Kansas City; Charles M. Watson, Norfolk.

Board of Trustees—Term expiring 1921: Keith Vawter, Cedar Rapids; A. M. Harvuot, Cincinnati; Oscar Barrett, Cincinnati; C. R. Stauffer, Cincinnati; A. R. Teachout, Cleveland; G. M. Kirby, Buffalo; W. W. Sniff, Union City, Indiana; P. L. Prentis, Chicago.

Board of Trustees—Term expiring 1922: Joseph W. Hagin, Covington; B. L. Humbert, Cincinnati; John D. Ellis, Cincinnati; James L. Wright, New Orleans; B. P. Kidd, Little Rock; W. Hume Logan, Louisville; George A. Jewett, Des Moines; J. J. Tisdall, Columbus.

Board of Church Extension—Fletcher Cowherd, R. H. Miller, Langston Bacon, John A. Sea, F. N. Daniels, M. H. Gray, G. W. Muckley, secretary.

National Program for Home Missions Council—Grant K. Lewis, George W. Muckley, Robert M. Hopkins.

Board of Christian Endeavor—James E. Davis, Kansas City, president; A. J. Hollingsworth, Kansas City, Kansas, vice president; W. O. Norman, recording secretary; J. H. Anderson, Topeka, treasurer; Miss Adeline Goddard, Oklahoma City; Hugh Lomax, Kansas City; John D. Zimmerman, general secretary.

H. O. Breeden,
W. N. Briney,
S. B. Lindsay,
Geo. A. Miller,
T. W. Grafton,
W. D. Ryan,
R. J. Westaway,
Committee.

It was moved by G. A. Hoffman and seconded by C. J. Sebastian that the officers named be elected. President Edgar DeWitt Jones put the motion, which was carried unanimously, whereupon President Burnham arose and in response to hearty greetings made the following statement:

"I appreciate keenly the honor of being reelected president of the American Christian Missionary Society. I have never sought the position and do not wish to retain it one hour longer than I can have the confidence of my brethren.

"We did not feel called upon to answer certain questions which were put this afternoon because none of us know what connection, if any, we may have with the proposed United Society, if it is ever formed; but as president of the American Christian Missionary Society, by your good will; I may now say that, so far as in my power lies, we shall not be limited in our work from going anywhere or from doing anything which, in the interest of the Kingdom of God, we ought to do, nor shall we enter upon any relationships which will compromise or nullify the Gospel of Christ or the plea which we all love."

Solo—Mrs. Butler.

Prayer by E. L. Powell.

It was announced that when the evening session of the American Society adjourns it will adjourn to meet on Saturday morning for the session of the Bible School Department; and that when it adjourns Saturday it will adjourn to meet on Monday, the 20th.

Address, "Home Missions and Church Extension," Charles Reign Scoville.

Duet, Herbert Fowler and John Latham, Winnipeg, Canada.

Stereopticon exhibit of survey by R. E. Diffendorfer of the Methodist Episcopal Church.

Bible School Department of the American Christian Missionary Society

SATURDAY MORNING

George B. Peak, vice-president of the General Convention, introduced Robert M. Hopkins, who presided.

The different departments of the work were presented as follows:

Miss Hazel Lewis and Miss Emma Lemen, work with the children; Miss Cynthia Pearl Maus and Richard Heilbron, work with the young people; Charles Darsie, with adults.

President Edgar DeWitt Jones presented resolutions on army chaplains and parsonages which were referred to the Committee on Resolutions.

P. H. Moss and Henry L. Herod spoke on work among the Negroes.

R. M. Hopkins introduced state and district workers, the office force and members of the Educational Committee.

Song, Miss Lorena Bullerdick, Cincinnati.

"A Review and a Preview," by Robert M. Hopkins.

Address, "Why $100,000?" F. H. Scott, Roanoke.

Christian Endeavor Session

SATURDAY MORNING

J. E. Davis presiding.

Song service was led by W. E. M. Hackleman.

Devotions were led by Garry L. Cook.

The report of the Board of Christian Endeavor for two years was presented by Austin J. Hollingsworth, vice-president of the Board.

The treasurer, J. H. Anderson, was introduced.

Address, "Standards and Goals for the New Year," John D. Zimmerman.

National Benevolent Association

FRIDAY, OCTOBER 17, 1919

THE reports presented by Secretary J. H. Mohorter and Treasurer Lee W. Grant showed not only the largest amount of receipts in the history of the Association, $441,438.34, and the largest gain, $176,506.48, but also the largest gain of any of our national boards in this record-breaking year.

At the same time the needs of the work are outrunning the funds, as could well be understood by the great assembly that witnessed Mr. Mohorter's stereopticon presentation of the work Friday night.

The annual banquet of the National Benevolent Association Saturday evening was a delightful occasion of fellowship for the officers and friends of the twelve institutions of the Association and the national board.

The action taken in the business session Friday morning will require ratification at a meeting to be held in St. Louis in accordance with the charter of the Association and will be reported after that meeting.

REPORT OF COMMITTEE ON RECOMMENDATIONS

We rejoice in the report of the National Benevolent Association this year, which is by far the greatest in its history. We give thanks to God for the enlarged service made possible through this Association by the gifts of our brethren of the Churches of Christ.

We heartily commend the Association for its policy of enlarging and improving its equipment, which has been so effectively carried forth.

We recommend first, that it proceed with its policy for future enlargement and improvements as far as possible with the funds available.

In order to sustain the work already on hand and to care adequately for the results of its program for enlargement and extension, we recommend, second, that its suggested budget of $258,000 be adopted by the churches for the ensuing year.

We approve its action in the steps taken looking toward the United Christian Missionary Society and recommend that it proceed to take such steps as will be necessary to complete this union whenever it shall see fit.

Fourth, we recommend that the National Benevolent Association enter the Interchurch World Movement, if provisions prove satisfactory to its officers, and that it underwrite the expenses of same not to exceed five per cent of its budget askings, and that the board of the National Benevolent Association elect two representatives to act for it in the Interchurch Movement.

Respectfully,

GEO. O. MARSH, Chairman.
M. HOWARD FAGAN,
A. M. HAGGARD,
H. H. GRIFFIS.

Board of Ministerial Relief

IN the brief time allotted the work and problems of ministerial relief and pensions, the devotional service was conducted by W. A. Shullenberger of Des Moines, Iowa, the twenty-fourth annual report of the board was presented by President W. R. Warren, the splendid progress of the board's contributory pension system for ministers who are yet active in the service was set forth by Secretary F. E. Smith, and the annual address in the interest of the board's twofold work was delivered by Roger T. Nooe, Frankfort, Kentucky.

In the great communion service Sunday afternoon the usual offering in remembrance of our veteran ministers amounted to $1,414.10, the largest in our history, excepting the Pittsburgh centennial and special offerings at New Orleans and Toronto.

A PRAYER

Offered by Murvill C. Hutchinson in the session of the Board of Ministerial Relief, Cincinnati.

Our Father, who art in Heaven, we come to Thee as a group gathered at the family altar. We would commune with Thee as friend to friend.

Some of our household are in distress. They are in need of food and clothing and shelter. They are bewildered. They look to us wondering if we understand—if we will remember.

Some of us have gained untold wealth from Thy storehouses of minerals and oils and woodlands. Many have tilled Thy fields, observing seed time and harvest, and lo, Thou hast given us overfilled granaries. Others through factories and stores have gleaned profits from the labor of our fellowmen and have retained a reserve fund sufficient for all our needs.

But Father, as Thou knowest, this smaller group from our household are in want.

We, not they, are to blame.

In the yearning days of youth they deliberately turned from paths that lead to wealth. With foreknowledge of poverty, they dedicated body and mind and soul to our service—Thine and ours.

Thou, our Heavenly Father, didst teach us the necessity for such a group of ordained souls. We accepted Thy counsel and urged our sons and daughters to consecrate life to Thy holy ministrations.

We have made it impossible for these to provide for old age. We accepted only that portion of Thy teaching which directed us to set aside some of our brethren for the ministry. We ignored that portion of Thy word which directs us to provide abundantly for these souls from the wealth which Thou didst intrust to us.

We have sinned against Thee, Thy work and these our brethren.

Our Father, we pray that we may so graciously provide for the present group that they will have no need to regret the life-long years spent in our service. Then, with cleaner hands, we will ask forgiveness.

And, our Father, we earnestly pray that, as Thou didst teach concerning the beast that treads out the grain, even so the present generation of ministers and missionaries may be so provided for, day by day, that with spirits unafraid they may minister unto us the more abundantly. If we sin further against Thy cause, we pray that Thou wouldst take from us our stewardship.

From mines and fields and factories may we bring tithes and turn them into Thy treasury so that by means of Thy funds we may enter into the labor of these saints who preach the word to us and to our children and to all that are afar off.

REPORT OF COMMITTEE ON RECOMMENDATIONS ON THE 24TH ANNUAL REPORT OF THE BOARD OF MINISTERIAL RELIEF

We heartily approve the printed report as submitted and we wish to call attention to a few features which to us seem vital. We believe in the Pension System as a business proposition and we recommend that all persons, for whom the Pension System was intended, take advantage of its opportunities irrespective of whether or not they feel the need of the financial support that it offers.

Likewise we urge the churches to do their part and cooperate by promptly and regularly remitting the six per cent on the minister's salary. We urge that the state secretaries use their good offices to promote this new activity among us, namely, the Pension System.

We feel it is unfortunate that the early compilation of the White Cross Honor Roll made it necessary to exclude the names of some churches that are entitled to such recognition; and we also regret that the tardiness on the part of the churches is partly responsible for these conditions.

We recommend that the Sunday schools join in the appropriate Christmas festivities by giving opportunity for all—both young and old—to join in the Christmas offering for this board.

We commend for the consideration of the new United Christian Mission Society—if formed—that the activities of this board be continued in such manner as they may elect, and we suggest the new name of Ministerial Welfare Department.

Desiring to remove not only the cause of the present financial needs of the active ministry, namely the fear of poverty in old age, we urge (1) Larger offerings from the churches and individuals so that the board may make larger allowances to the retired brethren; (2) That the second recommendation of the report of the Executive Committee of the International Convention be adopted as a minimum standard. Their recommendation reads:

"Second, it is recommended that a conscientious effort be made on the part of all local churches to so increase the salaries of ministers as will make it possible for them to carry forward their work without the necessity of constant worry concerning financial matters. It is suggested that the following scale of increase be attempted:

(a) All salaries under $1,500 per year be increased 25 per cent.
(b) All salaries between $1,500 and $2,000 be increased 20 per cent.
(c) All salaries between $2,000 and $3,000 be increased 15 per cent.
(d) All salaries above $3,000 be increased 10 per cent."

Third, that the last named clause be passed to the churches as our recommendation in the hope of its adoption being as nearly universal as conditions will permit—because we consider it vital to the maintenance of our ministry in adequate strength that the salary question be taken up by the laymen of our churches and disposed of adequately and immediately.

We approve the recommendation of the Board of Ministerial Relief, pertaining to cooperation by this Board with the Interchurch World Movement.

We approve the recommendation of this board pertaining to the articles of agreement of the proposed United Christian Missionary Society.

Submitted by subcommittee.

C. M. RODEFER, Chairman.
MRS. W. H. LOGAN,
GEORGI B. PEAK,
E. M. BOWMAN,
MRS. J. E. POUNDS,
M. Y. COOPER,
F. A. HENRY,
J. N. HAYMAKER.

Board of Education

LARGE and appreciative audiences heard the addresses of President Arthur Holmes of Drake University, and of Dr. H. O. Pritchard, secretary of the Board of Education.

It was voted to appoint a committee to revise the constitution and make it more democratic so that there may be more direct representation of the churches on the Board of Education.

It was voted to employ, as soon as men can be secured, two new secretaries; one to be known as Campaign Secretary, who will have charge of the endowment campaigns of the various colleges which are now being and which are to be promoted, the other to be known as Associate Secretary and to have charge of the work which the Disciples of Christ are doing in state universities and tax-supported institutions. It is hoped that announcement can be made in the January issue of WORLD CALL concerning these men.

Rules for 1919-1920

The Board of Education shall be the clearing house for all gifts to institutions for current expenses, whether from individuals or churches.

The principle of territorial division shall be recognized and unless otherwise stated, it shall be taken for granted that the gift from a church in a given territory is to go to the institution or institutions in said territory.

Where there is more than one college in a territory, a basis for the distribution of gifts from that territory shall be mutually agreed upon. In case of failure of such colleges to reach an agreement the Board of Education shall determine the ratio.

The right of solicitation of gifts from churches and individuals by the colleges shall be recognized and even encouraged. (If we have our promotional department this matter can be made simple and effective.)

There shall be the closest cooperation between the colleges and the Board of Education in this matter of solicitation and monthly reports shall be made to the Board of Education by the colleges and by the Board to the colleges of all gifts received during the month.

During the last month of the missionary year, state and national, weekly reports of gifts shall be made.

All expenses of the Board of Education are to be met by the offerings from the churches and individuals.

A careful budget of expenses of the Board of Education for the year is to be formulated and then each territory assessed per capita a sufficient amount to meet such budget. The statistics of membership as published in the current Year Book are to be made the basis of said assessment. (The basis of support for the current year is one cent per member.)

The budget for education asked of the churches is also to be formulated by the Board of Education and the respective colleges for each state and territory.

As the offerings are sent in the Board of Education shall deduct such proportionate amount per month as is apportioned to meet the budget. The balance shall be remitted to the colleges monthly.

All members of the Board of Education urge the churches in their respective territories to remit all moneys to the Treasurer of the Board of Education.

Note: There is to be no leveling up of offerings between states, but there is to be a leveling up of offerings in a state where there are more than one of our institutions.

American Temperance Board

FRIDAY MORNING, OCTOBER 17

Reports of Secretary L. E. Sellers and Treasurer E. E. Moorman were presented and indicated the best year's work in the history of the organization. The receipts for the year amounted to $12,497.33 with a balance of $10,422.88 on hand, and all bills paid.

Clay Trusty, David H. Shields, L. C. Howe, Robert Sellers, Eben H. Wolcott and E. E. Moorman were re-elected as members of the board, and Professor James W. Putnam and Dr. A. A. Eikenberry were made members of the board.

The board recommended that the scope of its work be broadened to include:

(a) World prohibition.
(b) The Bible in the public schools.
(c) Campaign for Sunday observance.
(d) Social purity.
(e) The cigaret evil among boys.

Also to meet the new conditions and to fit the wider task, the name of the organization be changed to "The Board of Temperance and Social Welfare of the Church of Christ."

These recommendations were favorably acted upon by the Committee on Recommendations and so reported back to the convention and approved by it.

Association for the Promotion of Christian Unity

IN the absence of President Peter Ainslie in Europe the Christian Unity session Sunday night was in charge of Secretary H. C. Armstrong. Daniel A. Poling, the associate president of the United Society of Christian Endeavor, spoke on "The Call of the New Crusade," and fraternal delegates from several Protestant bodies brought words of encouragement, fellowship and challenge. See report of the Committee on Recommendations, page 49 above.

Men and Millions Movement and United Budget Committee

Approved by the Committee on Recommendations and by the convention.

The report of the Men and Millions Movement has been submitted to us in connection with the report of the United Budget Committee, which is a committee of the Men and Millions Movement, and has received the consideration of your subcommittee as a whole. The report of the Men and Millions Movement is full and explicit, and contains a detailed report of the pledges as well as receipts and expenditures.

We congratulate the management of the Men and Millions Movement upon the fullness and completeness of their report and we congratulate the brotherhood to an even greater extent on the character of the work accomplished by the movement and the magnitude of its achievements.

Your committee notes with great approval that the life call of the Men and Millions Movement was responded to by 8,412 persons. These young people and the untold number who have not responded are the sacred trust of the church. The vigorous method of recruiting this host of young people is commended and your committee is convinced that there should be a standing committee of the International Convention that will outline from time to time the policy that should be pursued in recruiting workers for our ministry and the mission field.

At the request of the Executive Committee of the Men and Millions Movement the Administrative Committee of the International Convention appointed a committee to study the whole life problem. The report of said committee is attached hereto and meets our approval, and we recommend that this committee be continued and that it give careful consideration to the problem of the best way to enlist the services of those who have responded to the life call. (Will be published later.)

The cost of organizing and covering the entire field in so great a program as that of the Men and Millions Movement has received the careful consideration of the committee.

The funds collected to the date of the official audit amounted, March 31, 1919, to $2,762,184.05. The total expenditure for the period July 1, 1913, to March 31, 1919, amounted to $374,730.95, or a fraction over 13 per cent of the total sum collected. The total sum pledged from all sources was $7,105,342.63, so there still remains uncollected something over $4,000,000, and since the large expenditures were necessarily involved in the promotional work of the Men and Millions Movement it is fair to assume that the total percentage of cost will be greatly reduced when the work of the Men and Millions Movement is finally completed.

It is the judgment of the committee that the expenditures have been made with due conservation and justified by the task accomplished.

We recognize that this movement has been the pioneer of various forward movements of all the religious bodies. It has particularly inspired our own people to greater liberality and to a higher sense of their responsibility as stewards of the wealth that has come into their hands.

The immediate work now before the Men and Millions Movement is the completion of the collections of the pledges which have been taken. We find that there is an adequate working force for this purpose and that it may be advantageously used to that end, and we recommend that the office and executive force of the movement, as now constituted, be continued for the purpose of making these collections.

The third aim of the Men and Millions Movement has been the promotion of the Every-Member Canvass. When the movement started there were few churches using the Every-Member Canvass and the United Budget. Today there are more than a thousand. The Men and Millions Movement has not only promoted the Every-Member Canvass, but the Kansas City convention asked it to promote the budget. This has been done for the various agencies with great vigor. A special United Budget Committee, acting under the direction of the Executive Committee of the Men and Millions Movement, has been appointed. We heartily commend their report and recommend its adoption.

It is the judgment of your committee that for the current year, or until such a time within the year as the United Society and the other organizations shall, according to article eight of the by-laws of the proposed new constitution of the United Society, be able to organize their Promotional Department that the Men and Millions Movement, and the United Budget Committee, be authorized to proceed with the promotion of the budget.

Your committee suggests that, if any special or intensive tasks are asked of the Disciples of Christ by the Interchurch World Movement, we ask the Men and Millions Movement to act in this capacity until some other promotional agency may be established.

We think that the brotherhood was particularly fortunate in securing two such able leaders as Mr. A. E. Cory and Mr. R. H. Miller. They have proved themselves most capable and efficient leaders in both the financial and spiritual phases of the task. Neither is now drawing a salary from the Movement, but both are serving on the Executive Committee and giving much valuable advice and service.

A. R. Moore,
J. N. Haymaker,
H. O. Breeden,
Geo. A. Campbell,
W. A. Shullenberger,
Myers Y. Cooper.

Report of the United Budget Committee

In connection with the work of the United Budget Committee, we wish first to present to you the following statistical table of receipts for the year just closed, which have been gathered for the organizations under the United Budget plan:

Receipts of the Nine Cooperating Boards for the Year Ending September 30, 1919

Sources	1918	1919	Gain
Churches	$425,613.03	$554,367.20	$118,754.17
Sunday Schools	256,955.26	313,779.57	56,824.31
Christian Endeavor Societies	20,023.50	22,370.78	2,347.28
Individual and Men and Millions Movement	493,024.03	553,985.02	40,960.99
Bequests	23,612.45	103,090.02	79,478.41
Annuities	120,676.00	108,192.04	12,483.96
Interest and Rent	49,429.43	58,394.38	18,964.95
Missionary Societies and Circles	272,257.38	313,950.77	41,593.39
Children's Organizations	16,979.40	18,924.06	1,954.66
Mission Fields and Institutions	17,197.04	21,908.79	4,711.73
Subscription and Literature	39,636.40	23,857.98	15,778.42
World Call Subscriptions and Advertising (nine months)	----------	50,417.32	50,417.32
Miscellaneous	244,028.94	342.917.54	98,886.60
	$1,979,532.86	$2,466,156.31	$486,623.45

Second, we also present for your consideration the following proposed budget for the year 1919-20, which has been worked out in connection with all the missionary and benevolent boards, the Board of Education and the State Missionary Societies:

United Missionary Budget 1919-'20

INTERNATIONAL SOCIETIES

Foreign Christian Missionary Society	$683,802.77
Aerican Christian Missionary Society	379,903.28
Christian Woman's Board of Missions	610,100.43
National Benevolent Association	252,081.21
Board of Church Extension	73,292.00
Board of Ministerial Relief	136,324.92
American Temperance Board	12,739.81
Association for the Promotion of Christian Unity	20,108.59
	$2,168,353.01

RECAPITULATION

International Societies	$2,168,353.01
Board of Education of the Disciples of Christ	403,945.92
State and Provincial Societies	427,718.07
Total United Budget	$3,000,017.00

Third, we also present the following suggested resolutions bearing upon developments which may come during the year affecting the budget under consideration and also having to do with the preparation of budgets for the future.

Whereas, the war—

Has resulted in a state of unrest that stands as a grave menace to the peace of the world and threatens the perpetuity of our Christian civilization,

Has opened wide the doors to all nations of the world and has brought them into such a clear and vital relationship with each other as to make the weal or woe of one the weal or woe of all, thus tremendously increasing the necessity and obligation of the Church of Christ to seriously undertake the task of world-wide evangelism, and,

Whereas, While the Christian nations of Europe have been greatly impoverished in both men and money, the United States has grown in wealth and has come into a place of world leadership, thus laying upon the church in America an imperative obligation and presenting to her an unparalleled opportunity, and,

Whereas, In recognition of these conditions and in an effort to meet them certain Protestant bodies of America have already undertaken to raise an aggregate of $400,000,000 for the maintenance and extension of their work in the world, and,

Whereas, Believing that our old, unorganized, unsystematic way of financing the work of the church and the old, extremely individualistic method of conducting the work of the church are not equal to the tremendous demands of this critical hour in the world's life, and,

Reaffirming our faith in the gospel as the only power by which our own peace and the peace and salvation of the world can be accomplished, and,

Reaffirming our belief that we, the Disciples of Christ, have a message and a ministry for the world at this time, be it

Resolved, 1. That we heartily approve the Budget Plan for raising the funds necessary for all of our work and that we recommend its adoption and the use of the Every-Member Canvass by all of our churches.

2. That the budgets of the future be based upon an intelligently made survey of all the world fields and forces.

3. That those to whom shall be committed the work of preparing the budgets of the future, take advantage of the surveys made by the Interchurch World Movement, so far as possible, as a supplement to any surveys of our own that we may make.

4. That our budgets be prepared at least one year in advance so that our churches and preachers may have ample time to carefully plan and effectively execute their plans.

5. That a budget be prepared that will be commensurate with the dire needs of the hour and our ability to meet them—a budget that will challenge the members of our churches to do for Christianity what our country challenged them to do for democracy, and one that will lead us like the Christians of old to give according to our ability, yea, beyond our ability.

6. That so far as may be possible, without loss of independence or sacrifice of principles, we cooperate with the Interchurch World Movement in the work of preparing an adequate budget to meet the distressing needs of today.

7. That a Budget Committee be appointed, consisting of the Executive Committee of the International Convention, and a representative of each of the cooperating societies, to collaborate with the state, district and county committees in preparing and submitting an adequate budget to our churches and in assisting them so far as they may desire in raising it.

8. That inasmuch as the Budget for 1919 1920, in the absence of satisfactory data as to needs, was based upon a percentage of increase over the offerings of last year, the Committee on Budget be requested to re adjust it to the needs when these shall be revealed by the Interchurch World Movement survey.

Respectfully submitted by the United Budget Committee.

STEPHEN J. COREY, Chairman.
DAISY JUNE TROUT,
J. H. MOHORTER,
C. W. CAUBLE.

United Christian Missionary Society

RESOLUTION of the Christian Woman's Board of Missions to adopt the Articles of Agreement:

Be it resolved, that the following Articles of Agreement be, and the same hereby are adopted, confirmed and approved by the Christian Woman's Board of Missions:

Whereas, the American Christian Missionary Society and the Board of Church Extension, the Christian Woman's Board of Missions, the Foreign Christian Missionary Society, The National Benevolent Association of the Christian Church, and the Board of Ministerial Relief of the Church of Christ, servants of Churches of Christ, are now doing missionary and benevolent religious work under separate and distinct boards of management, all of which partake largely of the same nature, and which by reason of these separate organizations require separate offices and boards to properly conduct the business and affairs thereof; and,

Whereas, it is desirable to concentrate this work and to unify the efforts of these organizations with a view of more economically and efficiently accomplishing the objects and purposes for which these societies were organized; and,

Whereas, it seems impracticable, at the present time, to dissolve or merge these existing societies; it is now, therefore, agreed by and between them that a new organization shall be created for the purpose of performing the duties and functions now performed by these various societies, and that this new society shall be formed upon the following terms and conditions:

I. The name of the society shall be the "United Christian Missionary Society."

II. It is agreed that there shall be an equal number of men and women on the Board of Managers and on the Executive Committee. Men and women are eligible to any office of the society, and so far as possible the offices shall be equally distributed between men and women.

III. While there shall be a constitution of said new society setting forth in more detail its objects and purposes, yet in the main they may be set forth as follows: To maintain missionaries, preachers and teachers in America and other lands; to establish and conduct schools, orphanages, hospitals and homes; to pension and support aged and disabled ministers and missionaries and their dependent families; to assist in the erection of churches and other buildings for religious purposes; to disseminate missionary information and to encourage missionary and benevolent spirit and effort in the churches, and to engage in any other form of Christian service which may be deemed wise and expedient by those who compose the society.

IV. The undersigned societies do hereby agree that they will transfer all their present activities, functions and funds to the said United Christian Missionary Society as soon as this may legally be done, for the purpose of managing the same, in order better to carry out the objects for which said funds have been contributed and accumulated; it being understood that the undersigned societies shall retain their legal existence and shall not be dissolved until, in the future, it shall appear certain that their dissolution or the dissolution of any one of them will in no way injuriously affect the funds which they now or in the future may possess.

Ruins of the Armenian City of Urfa

Albert Allen Bible College and Dormitory, Manila, P. I.

V. A meeting of the undersigned societies for the formation of the new society shall be held at Cincinnati, Ohio, beginning at ten o'clock a. m., on Monday, October 20, 1919, which meeting shall be composed of the members of the undersigned societies.

VI. It is understood that one member of each of the Boards or Executive Committees of the undersigned societies shall be a member of the Executive Committee of the new society for the first year of its existence and until, under the constitution, the Board of Managers and Executive Committee shall be thereafter elected.

Be it further resolved, that the proper officers of the Christian Woman's Board of Missions, be, and they hereby are, authorized and directed to execute such agreement on behalf of the Christian Woman's Board of Missions whenever, and as soon as, the execution thereof shall have been authorized by at least the Foreign Christian Missionary Society and the American Christian Missionary Society, named above.

Now, therefore, in order to facilitate prompt action and the early consummation of the purposes of the aforesaid Articles of Agreement, be it further resolved that, in conjunction with such persons as may regularly be appointed, designated, or elected to act as incorporators, officers or the Board of Managers of the proposed United Christian Missionary Society, the President and Secretary, together with the Executive Committee of the Christian Woman's Board of Missions, be and they hereby are authorized and directed to take such steps as they may be advised are necessary and proper to legally perfect the organization and subsequent incorporation of the proposed United Christian Missionary Society, and in that connection to execute all such articles of incorporation or other papers, instruments or documents as may be necessary or advisable to make the incorporation of said society and the operation thereof legal and effective.

At the meeting of the Christian Woman's Board of Missions on Tuesday, October 14, 1919, it was voted that the above Articles of Agreement be adopted.

The same Articles of Agreement, with necessary verbal changes in the resolutions, were adopted by the Foreign Christian Missionary Society on Wednesday, October 15, 1919, by the American Christian Missionary Society and Board of Church Extension Thursday, October 16, 1919, by The National Benevolent Association of the Christian Church Friday, October 17, 1919, and by the Board of Ministerial Relief of the Church of Christ Monday, October 20, 1919. The International Convention of the Disciples of Christ approved this action on the part of all these societies at its meeting Saturday, October 18, 1919.

In a joint meeting of all the societies Monday, Otcober 20, 1919, this action was duly reported, the meeting organized with R. H. Miller of Kansas City, Missouri, as temporary president, Milo Atkinson of El Paso, Texas, and Mrs. Josephine M. Stearns of Indianapolis, Indiana, as temporary secretaries. A constitution and by-laws were adopted, officers elected and a resolution to proceed with incorporation was voted.

Constitution

ARTICLE I.

The name of this organization shall be the United Christian Missionary Society.

ARTICLE II.

This Society is the resultant of the union of the following organizations: American Christian Missionary Society and Board of Church Extension, Christian Woman's Board of Missions, Foreign Christian Missionary Society, The National Benevolent Association of the Christian Church, and Board of Ministerial Relief of the Church of Christ; it continues their work and assumes all their obligations.

ARTICLE III.

The object of this Society shall be to preach the gospel at home and abroad; to maintain missionaries, preachers and teachers in America and other lands; to promote religious education in the churches; to establish and conduct schools, orphanages, hospitals and homes; to pension and support disabled ministers and missionaries and their dependent families; to assist in the erection of churches and other buildings for religious purposes; to disseminate missionary information and encourage missionary and benevolent spirit and effort in the churches; to solicit, receive, hold in trust and administer funds for these objects; and to engage in any other form of Christian service that will help to bring in the Kingdom of God, in which His will shall be done as in heaven, so on earth.

ARTICLE IV.

This Society shall meet annually at its headquarters, or as a part of the International Convention of the Disciples of Christ, or at such other place as may be decided upon at a previous meeting. In case of need, meetings of this Society may be called by its Executive Committee.

ARTICLE V.

The membership of this Society shall be composed of all members of Churches of Christ who are committed to the purposes of the Society, and who support its work. Only such members may vote as are in attendance in person at the time the vote is taken.

ARTICLE VI.

The work of this Society shall be directed by a Board of Managers and an Executive Committee. The Board of Managers shall consist of sixty men and sixty women, not more than ten of whom shall be chosen from any one state or province, fifty of whom shall constitute a quorum. The Executive Committee shall consist of ten men and ten women, twelve of whom shall constitute a quorum.

The members of the Board of Managers shall serve for their respective terms, or until their successors are elected and qualified.

No salaried officer of this Society shall be a member of the Board of Managers or of the Executive Committee.

ARTICLE VII.

The Nominating Committee of the Society shall consist of representatives from States and Provinces as hereinafter provided; but in no case to be composed of less than twenty members. It shall nominate the officers of the Society, the Committee on Time and Place and persons to serve on the Board of Managers, all of whom shall be elected in convention assembled.

Nominations for the first year shall be made by a special committee appointed by the Society at the time of its organization. Thereafter each State or Provincial Missionary Society or other coordinate organization may name one member of the Nominating Committee, which shall report at the following convention, provided that any failure of the State or Province to do so may be covered by a nomination by the convention.

The Nominating Committee shall nominate and the convention shall elect the Board of Managers as follows:

At the first election twenty men and twenty women for a term of three years, twenty men and twenty women for a term of two years, and twenty men and twenty women for a

term of one year, and at each subsequent election twenty men and twenty women for a term of three years. After the first three-year period no man or woman not serving on the Executive Committee shall immediately succeed himself or herself on the Board of Managers.

Nominations may be made from the floor of the convention in addition to those made by the Nominating Committee.

ARTICLE VIII

The officers of the Society shall be a president, first and second vice-presidents, secretaries, treasurer and recorder.

The officers shall be elected by the Society in convention assembled, and shall hold office for one year, or until their successors are elected and qualified.

ARTICLE IX.

There shall be an equal number of men and women on the Board of Managers and on the Executive Committee. Men and women are eligible to any office of the Society, and all offices, so far as possible, shall be equally distributed between men and women.

ARTICLE X.

This constitution may be amended at any regular meeting of the Society by a vote of two-thirds of the members present; provided such amendment shall have first been recommended by the Board of Managers or shall have been presented in writing at a preceding annual meeting.

By-Laws

I. BOARD OF MANAGERS.

The Board of Managers shall have power to appoint its own meetings; elect its own chairman and clerk; fill vacancies in its own membership; enact its own by-laws and rules of order; provided they are not inconsistent with the constitution and by-laws of this Society. The Board of Managers shall meet twice annually at the headquarters of the Society, or at such other place as may be decided on at a previous meeting. It shall meet as soon as practicable after its election to organize and to appoint from its own membership the Executive Committee, and, at the close of the year, to review the work of the year and to present to the Society and to the International Convention of Disciples of Christ a report of the same, and to consider all questions of policy and methods and plans of future work. The action of the Board of Managers is subject to revision by the Society in convention assembled.

II. EXECUTIVE COMMITTEE.

The Executive Committee shall meet once a month at least, and oftener if necessary, and shall consider and act upon all matters presented to it by the officers of the Society. It shall establish such agencies as the interests of the work may require; appoint agents, fix their compensation and direct their labors; it shall make all appropriations out of the treasury and shall determine the salaries of the officers. However, any measure which would change radically the business method or policy of the Society shall be presented to the Board of Managers for action. It shall have power to fill all vacancies in its own number and all vacancies in the staff of officers. The action of the Executive Committee is subject to revision by the Board of Managers.

III. DUTIES OF OFFICERS.

The president shall preside at the annual convention and at all meetings of the Executive Committee, sign all legal documents requiring his signature, sign the minutes of each Executive Committee meeting and perform such other duties as usually pertain to the office of president. In the absence of the president, one of the vice-presidents shall act. In the absence of both vice-presidents a member elected by the committee shall preside. The president shall give full time to the Society and shall be, ex officio, a member of all committees.

Vice-Presidents.

Either vice-president, acting in the absence or disability of the president, shall have full power to exercise all functions pertaining to the office of president. Both shall give full time to the Society under the direction of the Executive Committee.

Secretaries.

The secretaries shall act under the direction of the Executive Committee, carry on all the work of the Society not otherwise provided for, and perform such other duties as may be assigned to them by the Board of Managers and the Executive Committee.

Treasurer.

The treasurer shall receive all moneys belonging to the Society and shall receipt for the same. The treasurer shall keep an accurate account of receipts and disbursements, and all other financial transactions connected with the treasury of the Society. The accounts of the treasurer shall be examined by certified accountants selected by the Executive Committee. The treasurer shall report

The Committee on Recommendations of the Cincinnati Convention

Judge F. A. Henry, chairman, and a few other members were absent when the photograph was made.

monthly to the Executive Committee the state of the funds, and whenever called upon shall exhibit the books, vouchers and securities to the members of the Executive Committee. The treasurer shall honor all orders of the Executive Committee upon the treasury. The treasurer shall pay all bills for office and miscellaneous expenses within the appropriations. The treasurer shall keep all uninvested moneys of the Society in deposit in such bank or banks as shall be approved by the Executive Committee, and in the name of the United Christian Missionary Society and subject to the order of the treasurer. The treasurer shall have the custody of all securities and property belonging to the Society, and will have authority to buy and sell, upon the approval of the Executive Committee, bonds and other securities belonging to the Society.

All annuity money shall be invested in interest-bearing securities until the death of the annuitant or annuitants.

The treasurer shall make an annual report to the convention of this Society.

The treasurer shall give bond in a responsible Fidelity Company in such amount as the Executive Committee may deem necessary. The premium on said bond is to be paid by the Society.

Recorder.

The recorder shall keep complete and accurate minutes of the meetings of the Executive Committee, shall enter the same in a book provided for that purpose, and when possible shall present the minutes for the approval of the Executive Committee before adjournment of each meeting. The recorder shall inform the treasurer of all appropriations authorized. In the performance of other duties, the recorder shall act under the direction of the Executive Committee.

IV. Departments and Committees.

The work of this Society shall be conducted under such divisions, departments and committees as the Board of Managers and the Executive Committee may decide upon.

Committee on Time and Place. This Committee shall be chosen by the Nominating Committee and may act in conjunction with a similar committee of the International Convention of Disciples of Christ.

V. Auxiliary Organizations.

Any two or more persons may associate themselves together and form a local society auxiliary to the United Christian Missionary Society, by adopting the constitution and by-laws provided for such organization by this society. Every auxiliary society so formed shall act under the direction of the Executive Committee of the United Christian Missionary Society.

To facilitate the organization of local societies auxiliary to the United Christian Missionary Society and for the purpose of promoting all the interests of this society, organization may be formed in regions, states, provinces and countries. These organizations become auxiliary to the United Christian Missionary Society by the adoption of the constitution and by-laws provided for such organizations by this society, and all such organizations shall act under the direction of the Executive Committee of the United Christian Missionary Society.

State, provincial and regional organizations already existing may become auxiliary to the United Christian Missionary Society by adopting the constitution provided by the United Christian Missionary Society, or by so modifying their present constitutions as to bring them into harmony with the constitution of the United Christian Missionary Society.

All organizations auxiliary to the Christian Woman's Board of Missions, by virtue of their being constituent parts of that association, become part of the United Christian Missionary Society, acting under the constitution provided for such constituent organizations by the United Christian Missionary Society.

Organizations of women for regions, states, provinces and countries, auxiliary to the United Christian Missionary Society, may at any time unite with the other missionary organizations for their respective regions, states, provinces and countries, provided such are affiliated with this Society and desire to organize with an equal representation of men and women in official representative and executive capacity.

VI. Admission of Other Societies.

Any general Society wishing to merge with the United Christian Missionary Society shall make application to the Executive Committee of said Society. Conditions for such merger shall be formulated by said Executive Committee subject to approval by the Board of Managers and the Society.

VII. Headquarters.

The United Christian Missionary Society and such other organizations of Disciples of Christ as may be mutually agreed upon shall arrange for general headquarters.

VIII. Recognition of Contributions.

Any follower of Christ may become a Benefactor by the payment of $25,000, which may be paid in five annual installments; a Fellow in Perpetuity by the payment of $10,000, which may be paid in five annual installments; a Life Patron by the payment of $5,000, which may be paid in five annual installments; a Life Member by the payment of $1,000, which may be paid in five annual installments; a Sustaining Member by the payment of $100 a year; or an Annual Member by the payment of $25.

Certificates shall be issued to Benefactors, Fellows in Perpetuity, Life Patrons, Life Members, Sustaining Members, and Annual Members, in recognition of services rendered; but these certificates shall confer no privilege or right not possessed by all the members of the Society.

IX. Amendments.

An amendment to these by-laws may be made at any regular meeting of the Society, provided the amendment has been considered previously by the Executive Committee and the Board of Managers.

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ELECTION OF FIRST BOARD AND OFFICERS.

By vote the personnel of the Committee on Recommendations of the International Convention of Disciples of Christ was asked to suggest the name of twenty persons to serve as the first Nominating Committee of the United Christian Missionary Society. The following were presented and accepted by vote: Z. T. Sweeney, John T. Brown, E. M. Bowman, C. M. Chilton, C. M. Rodefer, A. B. Philputt, Graham Frank, A. R. Moore, George A. Campbell, A. M. Haggard, Mrs. J. E. Pounds, Mrs. C. H. Morris, Mrs. T. W. Grafton, Mrs. George H. Stewart, Mrs. Carey E. Morgan, Mrs. Walter M. White, Mrs. Miner Lee Bates, Mrs. R. S. Latshaw, Mrs. Charles Allen Thomas and Mrs. George B. Halbert. In the absence of Mr. Sweeney, Walter Scott Priest was asked to serve. In the same way Mrs. J. H. Gilliland temporarily took the place of Mrs. Stewart.

The Nominating Committee proposed the following persons for the first Board of Managers and as the first officers of the United Christian Missionary Society. All were elected as nominated:

BOARD OF MANAGERS.

(The figure after each name indicates the number of years for which the person was elected.)

OHIO.
F. A. Henry ____ 1
L. N. D. Wells ____ 2
A. M. Harvuot ____ 3
M. Y. Cooper ____ 3
A. R. Teachout ____ 1
C. M. Rodefer ____ 3
Mrs. John E. Pounds ____ 3
Mrs. F. A. Cramer ____ 1
Mrs. L. C. Fillmore ____ 1

KENTUCKY.
I. J. Spencer ____ 2
W. Hume Logan ____ 1
J. T. Brown ____ 3
J. W. Porter ____ 1
Joseph W. Hagin ____ 3
Mrs. Ida W. Harrison ____ 2
Mrs. Florence M. Black ____ 3
Miss Sarah McGarvey ____ 1

INDIANA.
A. B. Philputt ____ 2
Z. T. Sweeney ____ 3
Hilton U. Brown ____ 1
Mrs. L. O. Hamilton ____ 3
Mrs. E. A. Cole ____ 1
Mrs. T. W. Grafton ____ 2

ILLINOIS.
W. F. Rothenburger ____ 2
Edgar DeWitt Jones ____ 3
Stephen E. Fisher ____ 1
Mrs. P. J. Rice ____ 2
Mrs. Maud D. Ferris ____ 3
Mrs. C. S. Weaver ____ 1

IOWA.
W. A. Shullenberger ____ 2
Keith Vawter ____ 3
Mrs. Letta P. Ashley ____ 1
Mrs. A. M. Haggard ____ 2

MISSOURI.
C. M. Chilton ____ 3
George A. Campbell ____ 1
Fletcher Cowherd ____ 3
Langston Bacon ____ 2
W. P. Clarkson ____ 2
Mrs. R. S. Latshaw ____ 1
Mrs. E. E. Elliott ____ 2
Mrs. Frank L. Scott ____ 3

NEBRASKA.
H. H. Harmon ____ 1
W. A. Baldwin ____ 2
Mrs. Wm. Oeschger ____ 3
Mrs. Henry Fishback ____ 1

COLORADO.
Charles L. Dean ____ 2
Mrs. C. H. Morris ____ 3

MINNESOTA.
Dr. D. O. Thomas ____ 1
Mrs. John Owens ____ 2

CANADA.
George H. Stewart, Manitoba ____ 3
John Munro, Ontario ____ 2

NORTH AND SOUTH DAKOTA.
George O. Marsh ____ 1
Mrs. W. U. Smith ____ 2

MONTANA.
Mrs. Grace G. Bailey ____ 3

IDAHO.
W. A. Moore ____ 1

WASHINGTON.
Russell F. Thrapp ____ 2
Mrs. Cleveland Kleihauer ____ 3

OREGON.
H. H. Griffis ____ 1
Mrs. D. C. Kellams ____ 2

CALIFORNIA.
H. O. Breeden ____ 1
Mrs. Royal J. Dye ____ 2

UTAH.
Chester Snyder ____ 3

TEXAS.
Graham Frank ____ 1

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Mrs. Henry Coke ____2
Mrs. Walter P. Jennings ____3

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J. N. Haymaker ____2
Mrs. R. A. Schell ____3
Mrs. George E. Lyons ____1
Mrs. Ida Wilson ____2

ARIZONA.
Mrs. R. E. Dunlap ____3

NEW MEXICO.
A. O. Kuhn ____1

OKLAHOMA.
H. D. Smith ____2
M. E. Du[illegible] ____3
Mrs. C. M. Pinkerton ____1
Mrs. Jennings ____2

ARKANSAS.
B. P. Kidd ____3
Mrs. Clio Harper ____1

LOUISIANA.
J. L. Wright ____2
Mrs. Brown Funk ____3

MISSISSIPPI.
Mrs. S. B. Witherspoon ____2

ALABAMA.
R. N. Simpson ____3
Mrs. J. H. Cranford ____1

GEORGIA.
Mrs. Stanley R. Grubb ____3

TENNESSEE.
Carey E. Morgan ____1
J. O. Cheek ____1
Mrs. Lee Glass ____1
Mrs. N. L. Carney ____3

VIRGINIA.
Mrs. B. S. Wasson ____3
Miss Inez Fox ____1

WEST VIRGINIA.
W. H. Sheffer ____2
Mrs. O. G. White ____3
Mrs. W. W. Hume ____1

NORTH CAROLINA.
J. E. Stuart ____2
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SOUTH CAROLINA.
W. H. Brunson ____1
Mrs. F. E. Copeland ____2

FLORIDA.
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WISCONSIN.
Mrs. Alexander ____2

MICHIGAN.
Mrs. F. T. Hicks ____1

OFFICERS.

President, F. W. Burnham.
First Vice-President, Archibald McLean.
Second Vice-President, Mrs. Anna R. Atwater.

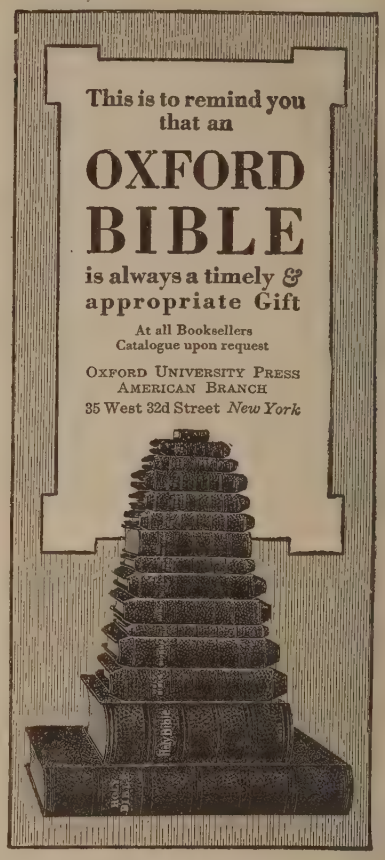
The other regular officers of the several societies were continued as secretaries of the United Christian Missionary Society.

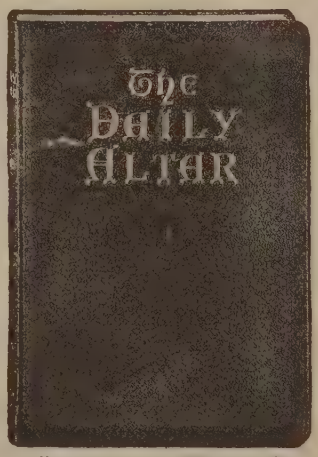
RESOLUTION TO PROCEED TO INCORPORATION.

Be it resolved, That the members of the Board of Managers and officers this day selected be, and they hereby are authorized and empowered to take such steps as they, after competent legal advice, may determine to be necessary or proper to legally incorporate the United Christian Missionary Society; and said Board and officers are further authorized and directed to proceed as soon as possible after the filing of the articles of incorporation of the United Christian Missionary Society, to legally adopt for the corporation the organization which has this day been created including the formal election of the Board of Managers and officers this day elected, and the President is authorized to call such meeting or meetings as may be necessary to carry out the intent of this resolution.

Francis Marion Rains

THE entire brotherhood honors the memory of F. M. Rains, the veteran secretary of the Foreign Christian Missionary Society, whose death occurred just after the Cincinnati convention, which he had fondly hoped to attend, but could not as he was at the very gates of death when it assembled. His photograph and a sketch of his life were presented in March WORLD CALL and a fuller appreciation will be published later.





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The book is unique not only in its merit as a vital volume in the long and growing romance of missions, but also as a complete chapter in that romance. It records the events of 1919, all but including the final steps taken to form the United Christian Missionary Society, which will take over the work of the Foreign Society so soon that its history is practically complete.

Fleming H. Revell Company publishes the book. It is handsomely printed and illustrated, contains 444 pages and sells for $1.50. It may be ordered either from the publisher in New York or Chicago, or from the Foreign Christian Missionary Society, Box 884, Cincinnati, Ohio.

Books Received

PRACTICING CHRISTIAN UNITY. By Roy B. Guild, D. D. $1.00. (Association Press, New York.)

ON TO CHRIST. By Edwin A. McAlpin, Jr., D. D. $1.25. (Geogre H. Doran Co., New York.)

FOREIGN MAGIC. By Jean Carter Cochran. $1.50. (Missionary Education Movement, New York.)

YOUTH AND THE CHURCH. By Cynthia Pearl Maus. (The Standard Press, Cincinnati.)

THE KINGDOM THAT MUST BE BUILT. By Walter J. Carey. $1.00. (The Macmillan Company, New York.)

PATRIOTIC ILLUSTRATIONS FOR PUBLIC SPEAKERS.

STORIES OF THE GREAT WAR FOR PUBLIC SPEAKERS. By Will H. Brown. $1.50 each. (The Standard Press, Cincinnati.)

REUNION IN ETERNITY. By Sir W. Robertson Nicoll. $1.50. (George H. Doran Company, New York.)

The Soul of Brotherhood, by James Egbert, St. Louis. The Christian Board of Publication. $1.50.

The author of this volume is essentially an optimist. Although the book is not remarkable as a literary production, it reveals a sweetness of spirit which is good to see in these days of strained relations between men.

The Romance of the Red Triangle. By Sir Arthur K. Yapp. New York. George H. Doran Company.

The story of the beginnings, the organization and the ministrations of the Red Triangle is indeed a romance of the essential work of maintaining morale among the Allied armies. The work and achievements of the Y. M. C. A. are well related in this book. It is a fine, intimate story with excitement and adventure and good cheer running through it. The experiences of the workers at the front are interesting and genuine. They are told modestly and without bravado. A well written book.

Origin and Early History of the Disciples of Christ. By Walter W. Jennings. Cincinnati. The Standard Publishing Co. $1.50.

This book is remarkable as a product of one of the great state universities, it having been written by the author as a doctor's thesis at the University of Illinois. It presents an important body of new material, particularly in relation to the social, economic and religious conditions in the period with which it deals, and as to the work of Alexander Campbell in the Virginia constitutional convention.

An Announcement

OUR general agencies, acting in their joint capacity, have just called A. R. Moore of Savannah, Georgia, to a Regional Secretaryship for the states of Georgia, Alabama, South Carolina and Florida. Mr. Moore has already begun his work and will have his headquarters at Atlanta, Georgia. For the present address him care general delivery, Atlanta, Georgia.

Mr. Moore has served our churches in the South as pastor and evangelist for many years. He enjoys the confidence of everyone. His most successful pastorates have been with our First Churches in the cities of Birmingham and Savannah. One of Mr. Moore's first tasks will be to attend all of our state conventions in the section named above, and help organize the states for the Budget campaign which is now being pushed aggressively. He will represent in his ministry the work of all our organized interests, which include the American and State Home Missionary organizations.

One of his tasks will be to help provide a more settled ministry and of increasingly higher character. Churches needing preachers and preachers desiring new locations will find in him a valuable and helpful friend. He will not only attend conventions, but will be free to accept invitations to address the brethren on varied special occasions.

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Negro Work in Texas

THE thirty-ninth annual convention of colored Churches of Christ in Texas was recently held at Jarvis Christian Institute, Hawkins, Texas. The meeting, which represented all of the departments of the church, was largely attended, not only by the state leaders, but by general workers of the church. Among these were J. B. Lehman of Edwards, Mississippi, superintendent of Negro work under the auspices of the National Christian Woman's Board of Missions; P. H. Moss, National Bible School secretary, of Edwards, Mississippi; Miss Rosa V. Brown, also of Edwards, Mississippi, national field secretary for the Christian Woman's Board of Missions; Mrs. William Alphin of Kansas City, Missouri, a former leader in Texas missionary work, and a special team of workers composed of Preston Taylor of Nashville, Tennessee, president of the National Convention of the Colored Churches of Christ, and H. L. Herod of Indianapolis, Indiana.

Reports from the various departments of the church showed a marked growth in membership, efficient organization and finances raised for state and national interests, $4,000 being obtained in cash and in subscriptions. Several new congregations were reported as having been organized during the year by State Evangelist Harry G. Smith of Hawkins.

Special addresses were delivered Wednesday and Thursday by J. B. Lehman on "Stewardship"; H. G. Smith of Hawkins on "State Missions, Its Conditions and Needs"; L. H. Crawford of Greenville on "A Survey of Texas Christian Missions"; T. B. Frost of Hawkins on "The Church and Its Relation to the State Work," and H. L. Herod of Indianapolis on "The Spiritual and Moral Demands of the Kingdom." Saturday was devoted to education. Jarvis Christian Institute, the school located at Hawkins, Texas, was the center of interest. The educational address was given by Mrs. William Alphin of Kansas City, Missouri. Professor T. W. Pratt of Prairie View spoke especially of Jarvis Christian Institute and its progress under the able leadership of President J. N. Ervin. The school was founded seven years ago by Mrs. Ida V. Jarvis, a wealthy philanthropist and Christian leader of Ft. Worth, Texas.

A feature of the convention was the Emergency Financial Campaign conducted by Preston Taylor of Nashville, Tennessee, assisted by H. L. Herod of Indianapolis, Indiana, and Miss Rosa V. Brown of Edwards, Mississippi. One hundred thousand dollars is needed immediately for the evangelistic and educational work among the colored Disciples. One-third of this money will go to the establishment of a college for special training in Kentucky, one-third to the building of a national church in Washington, D. C., and a third for the general missionary, social and educational work done by the Christian Woman's Board of Missions.

It is expected that $20,000 of the aim will be raised in Texas, as there is more wealth here among the Negro Disciples and their friends than any other state. Three thousand three hundred seventy-five dollars were raised at the Jarvis convention, more than half of this same being subscribed by the faculty and students of Jarvis Christian Institute. The team will visit many of the other churches in the state. The convention will hold its next session at Ft. Worth, Texas.

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Plummer Harris for Thirty-five Years Bible School Superintendent, First Christian Church, McKinney, Texas

It has been well said, that a man whom everybody loves, usually loves everybody. The subject of this sketch is one who is loved by all who know him. Why? Because, first of all, he is a Christian in practice. If a man should come to McKinney to enquire about the faults of any man, woman or child, and direct his inquiry to Mr. Harris, he would learn nothing. If he would inquire about the virtues of the same person, Mr. Harris would listen and speak willingly.

Plummer Harris was born February 24, 1860, at Bellwood, Wilson county, Tennessee. He confessed Christ in April, 1880, under the ministry of E. A. Elam, at Lebanon, Tennessee. He arrived at McKinney, Texas, August 7, 1883, and on the following Lord's day united with the First Christian Church here. He has lived and labored here ever since. In 1884 he was elected Bible school superintendent and has served continuously to this time, with the exception of two years when he was in ill health. In 1884 the Bible school had an average attendance of 35. The average in 1918 was 312.

Mr. Harris is on the job all the time. He is absolutely unselfish. His heart is in his church work. The church is his home. His greatest joy is to breathe and move in its atmosphere.

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The New Program for the Bible Schools

THE Cincinnati Convention outlined the program for the new missionary year for our Bible schools. The recommendations submitted by the Bible School Department of the American Christian Missionary Society were carefully considered and somewhat revised. As finally approved by the convention they make a program of activities worthy the consideration of every Bible school worker.

The recommendations group themselves under three general heads.

Plans for the Local Bible Schools

The building up of the local school is fundamental to all progress. All the forces among us are urged to center their activities upon the strengthening of the local Bible school in every good way.

By the systematic survey of the church and community with definitely planned campaigns, it is purposed to increase the attendance in every school and also to enlist all Bible school pupils in membership of the church and active participation in church service. The hearty adoption of the Standard of Efficiency for religious education, including both the aims and means, will enable the school in all departments to meet the tests of an efficient Bible school. · Reports of progress should be sent frequently to state and district superintendents.

The training of an adequate staff of teachers and officers is singled out for special emphasis. The new Standard Course for both present and prospective workers is growing in popularity and its use should be a permanent feature in every school.

The Bible school as a Kingdom agency is recognized by four suggestions. The Joint Missionary Education Committee issues material intended primarily for use in the opening exercises of all our schools. The Church School of Missions, called by Mrs. Dye "the Church School of World Problems," is simply an extension of the school of the modern church and should be adopted and earnestly promoted. Generous financial fellowship in the great departments of world evangelization and relief should put our Bible school offerings near the half million mark this year (they were a third of a million last year), while increasing emphasis should be placed upon the enlistment of our young people for the ministry and the mission field.

Policies for the Guidance of the Bible School Department

Every Bible school owes an obligation to the great brotherhood of which it is a part. Indeed, the Bible School Department is made up simply of the aggregate of the service of all our eight thousand Bible schools. What a great thing it would be if the whole army could march in perfect step with every school in line!

The School of Methods is the most effective general means we have tried for increasing the educational effectiveness of our leaders. Every school should plan to have its workers in at least one such school of methods during the year. At the same time we must not neglect extension of the Bible school lines both by the organization of new schools and by the formation of needed departments and classes in unreached sections of city and country. "Every church its mission Bible school" would be a worthy slogan. The Adult Department under Charles Darsie's leadership announces Adult Mobilization Week for January 4 to 11 in order to realign the adult forces for needed Bible study and unselfish Christian service.

Our present field force is inadequate for the task. As we add new workers the convention recommends departmental specialists rather than more general workers. Through cooperation with the Board of Education an opportunity is at hand to secure recognition for Bible study done within the local church in our secondary schools and colleges. Such recognition would mean much both to the local Bible schools and to the colleges.

It is further recommended that our Bible schools heartily participate in the great common task of Bible school work upon this North American continent. Many forces have been at work through recent years looking toward the reorganization of the Interna-

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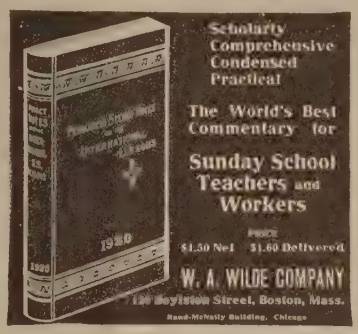

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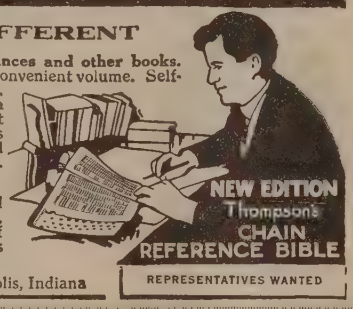

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tional Sunday School Association, making it the interchurch agency for religious education. This year will see a transforamtion in interchurch activities in religious education in which our Bible school leaders must take no ambiguous part.

FUNDS NEEDED FOR THE ENLARGEMENT AND EXTENSION OF BIBLE SCHOOL WORK

The call is for $100,000. Of this amount $65,000, the amount spent last year, will be needed to carry on the work previously in hand. Indeed, more than that will be required for this purpose, for salaries and expenses cannot be met with the same figures that met them even one year ago. At least $10,000 of the new funds will be used in simply meeting "the high cost of lifting," as D. K. Stewart of Central, Detroit, puts it.

Then new fields must be entered. The offerings of last year were sufficient to prevent retrenchment, but did not permit of advance. Influenza and war conditions interfered. This year we must make the advance of two years and it can easily be done.

Canada needs two workers. Alaska must have another. P. H. Moss urges an associate among the Negroes. The state and district superintendents are calling for the associates recommended. The general staff needs reinforcements, especially a teacher training superintendent and an associate general secretary. A life work secretary, a college endowment secretary and a missionary education secretary would find instant places in the program of service. Specialists for local school campaigns are being continually sought in every section and would require but small appropriations from general funds. And then over all and making the whole force efficient is the need for an annual training school.

Is it a worthy program for the new year? The Cincinnati Convention thought so and enthusiastically and unanimously approved it. Every Bible school in its workers' conference should go over it carefully and prayerfully. Come, let us all go on together!

ROBERT M. HOPKINS,
Secretary.

A Real "Service" Class

THE Christian Service class, Brenham, Texas, was organized in October, 1917, with an enrollment of about ten girls all over sixteen years of age. The class now numbers twenty-eight. Shortly after its organization a "Free Will Love Offering" was instituted which has proved both a heart and a purse opener. None of the girls are wealthy and most of them earn their own living. A number of missionary plays have been given and a missionary study class is planned. One of the girls is eligible for the College of Missions and an effort will be made to send her in the near future.

No worthy cause has ever been turned down for lack of funds. A number of the girls tithe and others are considering the matter. There has never been a dissenting voice as to the expenditure of this "Love Offering" and the class feels that the name is most appropriate. The new Community Faith Home begun in February and completed in May has received pledges from this class for about $15 a month. Their prospective missionary to the College of Missions has been elected to be the supervisor of this Community Home which is supported by volunteer pledges.

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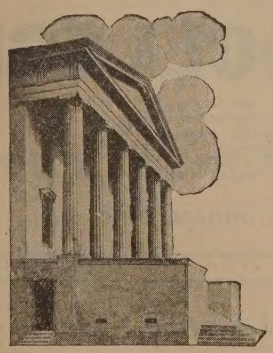

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Notes and News

E. C. Sechler of Florence, Alabama, says: "We have been enlarging the auditorium of the church to accommodate a larger Sunday school and church audiences. This has been paid for. Also you will notice that $250 has been raised toward paying off the indebtedness on the church lot."

H. J. Dudley is our new missionary pastor recently located in Watertown, South Dakota. He writes: "I arrived in Watertown September 13, preached Sunday morning and evening. The people received me gladly and we are hoping to do a good work. Some discouraging features, but many hopeful things."

W. P. Bentley of First Church, San Francisco, writes: "The record made this year by First Church, San Francisco, has been a surprise and a delight. The fifty additions; the reduction of the church debt; the growth of the Bible school, and the splendid fellowship and fine spirit all through every department, have combined to give the church renewed hope and courage. This is one Protestant church in this Catholic and Bohemian stronghold which is actually growing. We are thankful and confident."

Oliver L. Curtis of Lethbridge, Alberta, Canada, reports: "This has been the best month in many ways since our coming to Lethbridge, and we feel quite encouraged. We have worked hard to get the Bible school past the 50 mark and now it is going forward to the 75 mark. We have had two Sundays with 75 and 76 and an average of 66 for the month. We had the banquet last Friday night that was promised to the school when we reached the 75 mark and it was a success, each class had its original class song and motto and a good spirit prevailed with over 100 present."

H. L. Patterson, located at Kingsport, Tennessee, in his September report to the home office, says: "A. A. Ferguson preached two weeks for us; the attendance was good, having 600 the last Sunday night. The meeting was held in a tent. There were 12 received by letter and 12 professions, but not all have been baptized, so are not reported as members. I gave the young people a party last Friday night at which there were 40. The past month has been a strenuous one, but, in my opinion, the work is in better shape than it has been. For instance, one Sunday night with a heavy downpour that closed one of the strongest churches I had an audience of 70 and all these came in the rain."

John P. Sala, our New York secretary, reports a visit to Vermont: "I was over to West Rupert, Vermont, one week ago and spent a very happy Sunday with those people. From Troy it was one glorious ride up through the valley among the Berkshires until we came to the little town of West Rupert, hidden away among the mountains and containing about 300 folk. Ours is the only church and a beauty it is, too. It is built of beautiful Vermont marble and splendidly equipped throughout. It is the first marble church I have ever looked upon outside of the city. I hope we shall be able to locate an enthusiastic missionary minister among them. We have the only church in the town."

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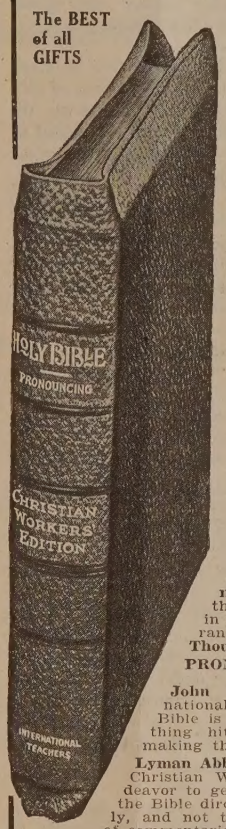

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Among the pleasing features of the Cincinnati convention were several solos by Mrs. Edith Anderson Butler. She is rendering fine service as an evangelistic singer. Her home is 113 North Walnut Street, Springfield, Illinois.

The Northern Baptists consider the Christian Enlistment Week, December 7-14, of their New World Movement as their first step in cooperation with the Interchurch Movement. All further steps in the New World Movement will be taken in close co-ordination with the Interchurch program.

Mr. Albert Williams of Castleton, Kansas, has made a gift of $1,000 to the Christian Woman's Board of Missions in memory of his wife, Mrs. Lulu Williams, who until her death was secretary of the boys' and girls' work of Kansas. This money was given through the Boys' and Girls' Department.

A district in New Mexico of five hundred square miles without religious services of any kind, has been discovered in the survey directed by the Interchurch World Movement of North America. An interchurch supervisor talked with many people in the district, among them wealthy ranchers, dry farmers and sheep raisers. In response to his inquiries the people frankly said that they would welcome preaching and Sunday schools for their children, but that no religious ministrations ever had been offered them.

The Interchurch World Movement will publish three magazines, "La Nueva Democracia" (Spanish: The New Democracy); "World Outlook," and "Everyland." The last two are publications of standing, taken over by the movement and enlarged and improved. The first number of "La Nueva Democracia," delayed by the printers' strike, is about to appear. It contains 32 pages. Dr. Juan Orts Gonzalez, formerly on the staff of the Committee on Cooperation in Latin America, is editor. This magazine will bring the Interchurch Movement before the public of the Latin-American countries. "Everyland," formerly published by the Missionary Education Movement, will appear under the new editorship of Ethel R. Peyser, known to children as "Peter." "World Outlook," of which Willard Price is editor, will be enlarged by several new and attractive features.

In addressing the conference for Indian workers among the Indians, held recently at Wichita, Kansas, under the auspices of the Joint Committee on Indian Missions of the Home Missions Council, Mr. G. E. E. Lindquist, secretary for Indian work of the Young Men's Christian Association, said: "The great problem above all others faced perpetually among the American Indians, is first of all that they are a primitive people with little conception of organized life other than their tribal ways of doing things; that the work among them must be primarily personal; that the only hope of the coming generations lies in a native leadership; that if we are to hold the young people who come back from school there must be a program of social Christianity, not simply the teaching of personal salvation, important as that is, and that the material for religious education for a primitive people must be of a sort to meet their needs; to give expression to their thinking, which is concrete and not abstract."

STATEMENT OF THE OWNERSHIP, MANAGEMENT, CIRCULATION, ETC., REQUIRED BY THE ACT OF CONGRESS, AUGUST 24, 1912,

Of **World Call**, published monthly at Indianapolis, for October 1, 1919.

State of Indiana } ss:
County of Marion }

Before me, a Notary Public in and for the state and county aforesaid, personally appeared W. R. Warren, who, having been duly sworn according to law, deposes and says that he is the Editor of the **World Call** and that the following is, to the best of his knowledge and belief, a true statement of the ownership, management, etc., of the aforesaid publication for the date shown in the above caption required by the Act of August 24, 1912, embodied in Section 443, Postal Laws and Regulations, printed on the reverse of this form, to-wit:

1. That the names and addresses of the publisher, editor, managing editor and business managers are:

Publisher—Men and Millions Movement, Inc., Cincinnati, Ohio.

Editor—W. R. Warren, Indianapolis, Ind.

Managing Editor—None. (Mrs. Effie L. Cunningham is Associate Editor, Indianapolis, Ind.)

Business Managers—Daisy June Trout, Circulation Manager, Indianapolis, Ind. E. V. Eastwood, Advertising Manager, Indianapolis, Ind.

2. That the owners are Men and Millions Movement, Inc., Cincinnati, Ohio. This is a religious corporation, not for profit, and has no stockholders. A. McLean, 222 W. 4th St., Cincinnati, Ohio, president; Grant K. Lewis, Carew Bldg., Cincinnati, Ohio, recording secretary; A. E. Cory, 222 W. 4th St., Cincinnati, Ohio, general secretary; J. W. Allen, 222 W. 4th St., Cincinnati, Ohio, treasurer.

3. That the known bondholders, mortgagees, and other security holders owning or holding one per cent of more of total amount of bonds, mortgages, or other securities are: None.

4. That the two paragraphs next above, giving the names of the owners, stockholders, and security holders, if any, contain not only the list of stockholders and security holders as they appear upon the books of the company, but also, in cases where the stockholder or security holder appears upon the books of the company as trustee or in any other fiduciary relation, the name of the person or corporation for whom such trustee is acting, is given; also that the said two paragraphs contain statements embracing affiant's full knowledge and belief as to the circumstances and conditions under which stockholders and security holders who do not appear upon the books of the company as trustees, hold stock and securities in a capacity other than that of a bona fide owner; and this affiant has no reason to believe that any other person, association, or corporation has any interest direct or indirect in the said stock, bonds or other securities as so stated by him.

W. R. WARREN, Editor.

Sworn to and subscribed before me this 2nd day of October, 1919.

MAMIE CASSELL, Notary Public.

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